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AN ADDRESS TO THE JEWS.

(Concluded from p. 394.)

I WILL now endeavor to explain to you, in what respect your nation has rejected the authority of God; and to this part of my subject I solicit your patient attention.

Your fathers who came out of Egypt, having seen the tremendous displays of the glory and majesty of God at the delivery of the law on Mount Sinai, "said unto Moses, speak thou with us, and we will hear: but let not God speak with us, lest we die."* Moses afterwards informed them, what answer he received from the Lord, their God, to this request. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, *like unto me*; unto him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the Assembly, saying, let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, they have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren *like unto thee*, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."* Here was an absolute promise, on the part of the Lord, that he would raise up to the children of Israel, and from among themselves, a Prophet "like unto Moses." He declared that this Prophet would be faithful in the execution of his commission; and that his commands would be the commands of God. "I will put my words in his mouth, and he shall speak unto them all that I shall command him." To this Prophet absolute obedience was demanded of the people to whom he should be sent; and their refusal to hearken to him was to be required at their hands. The sending of this Prophet, it also appears, was in answer to the earnest petition of the people themselves, that God would appoint them some one to convey his will and commandments to them; the terrors of Sinai having convinced them of their own unfitness and inability to hold immediate converse with

* Exod. xx, 19. † Deut. xviii, 15, and onward.

the Most-High. The mission of this Person, then, was, on the part of God, an act of grace and condescension to his people; it was granted in answer to their request, in compassion to their infirmities, and from a regard to their wants. *Obedience* to him was made an important part of the Divine Law, and enforced by its sanctions. The rejection of a prophet so commissioned, and promised under circumstances of so much tenderness and compassion, must be an offence of no common magnitude.

The promised Prophet was to be "like unto Moses." The latter differed from other prophets in several important particulars. A leading feature in his character, and one which distinguished him most emphatically from other prophets, was, that he was expressly commissioned by God to promulgate his laws to your nation, and, through them, to the world. Of these laws there could be no revocation, but by a person clothed with like authority. That part of the Scriptural Code which he was thus employed to publish, has been repeatedly called the *law of Moses*, both in the Sacred Writings,* and by the common consent of mankind; and the prophet himself, has, by way of distinctive eminence, been styled the *Law-giver*† of your people. No prophet, therefore, to whose character *this leading feature* does not belong, and who is not invested with similar authority, can be said to be "like unto Moses." But the latter was, likewise, a king,‡ and a prince, and exercised regal and princely powers. He was a judge, and pronounced sentence without appeal; was an intercessor with God in behalf of the people committed to his charge, and in that character often prevailed. This latter office he did not exercise on particular occasions only, but statedly, having been appointed to that very end by God himself. Notwithstanding his investiture with so high a station, and so dignified a character, he was born of obscure parentage, was exposed, in his infancy, to an untimely death; at a more advanced age, was shunned by his countrymen, although he had signally proved himself to be their friend, and avenger; when he afterwards came commissioned from God to obtain their deliverance from bondage, he was received by them with coldness and distrust; and, at last, obtained their confidence with difficulty, and at intervals only, although supported by the best credentials—the power of performing miracles, and the accomplishment of various predictions. Yet was he meek, patient of injuries, and forgiving to his enemies, beyond any other man whose life and example are recorded in your Sacred Writings.—Another Prophet "like unto him," God promised to raise up from among your people. But to the days of Malachi, no prophet *like unto him*, ever appeared. No other came clothed with the same supreme authority; no other possessed, or claimed, the character of a *law-giver*; no other was constituted a *judge*, with such powers as he possessed; no other wrought the same deliverance for his people; no other spoke face to face with God; no other was a stated intercessor between Him, and them; and no other was so meek, so patient, so forgiving. All the prophets, down to the time mentioned, foretold particular events; reproved the people for their sins; warned them of the dangerous

* See Deut. xxxiii, 4. Josh. viii, 32. 2 Kings xxiii, 25. Mal. iv, 4.

† Num. xxi, 18. Deut. xxxiii, 21. ‡ Deut. xxxiii, 5.

consequences of their disobedience; and explained, and enforced the divine law. Many of them, if not all, interceded *occasionally* with God in behalf of individuals, or of the nation at large; but this they did as pious, holy men, and not as particularly set apart for that purpose. To *them* God made known his will in dreams, and visions, and other indirect modes of communication; but never by direct personal intercourse, speaking to them "face to face as a man speaketh to his friend." David, indeed, was chief ruler, and called from the sheepfold to be king over Israel; but he was invested with temporal power only, and merely such other authority as, in his situation was necessarily incident to it; and was himself subject to the laws already promulgated by Moses. Look at all the other prophets, and you will perceive that they widely differ from your great Law-giver. Not one of them can, with any propriety, be said to be "like unto Moses." You will not, I imagine, fail to admit, that no such prophet appeared down to the time of Malachi. Your fathers admitted this fact, and long after that time lived in the expectation of such a prophet to come. Nor is the fact less certain, that no prophet in the likeness of Moses was raised up from among your people *after* the days of Malachi down to the time when Judea was made tributary to the Romans.

But the Prophet "like unto Moses," must necessarily have appeared before the final destruction of Jerusalem, and the dispersion of your fathers among all nations. It has, I trust, been made to appear, that *all* the chastisements threatened in the Law were not to be inflicted, until all its requirements should be broken; and that obedience to the promised Prophet constituted a prominent part of those requirements, being included in the final summary of Moses, in which he enjoins universal obedience to "*all* the words of this law, written in this book," under the penalty of receiving *all* its curses. *All* the chastisements, however, threatened in the law have been inflicted to the utmost extent: the conclusion, therefore, is irresistible, that disobedience to the Prophet "like unto Moses," constitutes a part, and of course, a no small part, of the offence for which your nation suffers. If disobedience to the Prophet constitutes a part of your offence, he must have made his appearance, and been rejected by your nation. If you have rejected *him*, and his authority, you must have rejected *Him* that sent him; in the same manner as, if your fathers had rejected Moses, they would have rejected the Lord by whom he was sent, and by whose authority he acted. This rejection of the authority of God was *final*, because disobedience to the Prophet "like unto Moses" was the last offence which was wanted to complete the sum of your transgressions; because it drew forth the last display of the Almighty's indignation; and because both the offence and the indignation have now had the "long continuance" of eighteen centuries, by which we are assured that the latter, without your repentance, will "be for a sign and for a wonder upon your people forever."*

The arguments which thus lead to the conclusion that the Prophet like unto Moses has appeared, and been rejected by your nation, are legitimate, and complete; nor does it appear how they can be evaded. But we will suppose, for a moment, that this Prophet has *not yet* come.

* Deut. xxviii, 46

We will suppose, again, that he *now* appears—proclaims his authority—and challenges obedience. But you deny his authority; object to his message; persecute—reject him.—For all this what shall be your punishment?—Has a reflection of this sort ever entered your minds?—Search, now your Sacred Scriptures anew, and point to the passage, for they must contain it, which shows the nature and the degree of the punishment which *yet remains* to be inflicted on this *yet future*, and new offence. On every page of the inspired volume, will you not find your inquiries anticipated; and, comparing history with inspiration, will you not find every denunciation which can bear upon the subject already accomplished? What further evidence do you need, that the Prophet “like unto Moses” has come?—Like your father Abraham, believe in the Lord; and *your* faith, in like manner as his was to *him*, shall be counted to *you* for righteousness.*

Possibly you may still flatter yourselves, that the rejection of the promised Prophet, allowing the rejection to have taken place, could not have been an offence of so great magnitude as has been represented. But what, let me ask, would have been the guilt of your fathers in the wilderness, had they absolutely, and finally, rejected Moses? What doom must have awaited them after this flagrant offence against this servant of God, and consequently against God himself, when their smaller acts of disobedience were so often, and so signally, punished? What less would the Lord have done, than have made good the threat which he more than once pronounced against them to Moses, that he would *smile* them, and *disinherit* them, and *consume* them, and make of him a greater nation and mightier than they?† But the rejection of the promised Prophet cannot be a *less* sin, than the rejection of Moses; nay, it must be greater. As he, too, was to be a law-giver, and to be clothed with equal authority, the offence cannot be less. As he was to be subsequent to Moses, and to be attended with all the evidence in his favor which the latter possessed, with the addition of all that intervened between the time of Moses and that of his own advent, together with such new and further evidence as he himself should bring with him, the offence must be greater. If he, then, who despised Moses was counted worthy of punishment, of how much greater punishment must he be thought worthy, who despises him who was to come in the likeness of Moses?

Perhaps you will say, we incur a great hazard, if we confide in a prophet whom God has *not* sent. I admit it.—But you incur at least an equal hazard, if you do not confide in one whom he *has* sent. It is as dangerous to reject a *true* prophet, as to believe in a *false* one. In this matter both you, and your fathers, have, I apprehend, inclined to an unhappy error. All your caution seems to have leaned too much to *one* side of your duty; your concern has been to refrain from *false* prophets, and if you did this you thought yourselves secure. It is indeed, a matter of great moment to be able to distinguish between true and false prophets. But, happily, the unerring word of God furnishes a rule for our direction in this case, as well as in others; and it is worthy of observation, that this rule is provided at the very time when the Prophet “like unto Moses” is announced to your fathers, as if it were

* Gen. xv, 1. † Ex. xxxii, 10. Num. xiv, 12.

especially designed to enable them to ascertain the reality of his advent. After requiring obedience to him Moses immediately adds; "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."* Two kinds of false prophets are here pointed out. One of these kinds comprehends those who speak in the name of *false gods*. From another passage† we learn that such are to be rejected at once; should they even work miracles in support of their pretensions, they are to be disregarded; and the reason for so doing is, they do not even profess to derive their authority from the only rightful source—the true God. The other class of false prophets consists of such as profess to speak in the name of the Lord, but without his authority. The fact that one professes to come in the name of the Lord, imposes on you an obligation to inquire into the validity of his pretensions; and until you have done this you are not at liberty to reject him. If, however, you find that *the thing which he speaks does not follow, or come to pass*, you must without fear, and without fail, reject his message, for he has "spoken presumptuously;" and being disowned of God, who refuses to bring his predictions to pass, he must, on your allegiance, be disowned by you. If on the other hand, the predictions of a person who comes to you in the name of the Lord, are fulfilled, such fulfilment is a token that the Lord has sent him:—your allegiance to God obliges you to receive and welcome him. Such is the very simple, yet rational and complete test which is furnished you for the purpose of ascertaining the real character of those who come to you as prophets. Guided by this test, you need not fear a mistake; the Lord, in vindication of his own character, will not vouchsafe his aid to any but his own servants.

Thus, unless I am greatly deceived, it has been shown by clear and unexceptionable evidence, that the cause of the many, peculiar, and long continued, calamities which have befallen your nation, is disobedience to the commands and authority of God. It has been further shown, that this disobedience especially consists in the rejection of that Prophet, "like unto Moses," whom God promised to *raise up unto you from among your brethren*, and whom he has commanded you to receive and obey. In other words, it has been shown that this Prophet must have made his appearance, and have been rejected by your people, before the wrath of God, in its full extent, was executed upon them; and that this rejection must have amounted to a final renunciation of the authority of God himself, and was the *last offence* which was wanted to complete the sum of your national transgressions—Examine, I entreat you, carefully and seriously, the arguments from which this conclusion is drawn; and be not satisfied until you have either detected their fallacy, or have become convinced of their truth.

But who is this promised Prophet, the rejection of whom is an offence of such magnitude, and the cause of so much suffering? This

* Deut. xviii, 20—22. † Deut. xiii, 1—3.

is an important inquiry; it is full of interest to you, and to your children. To give a satisfactory answer to it, shall now be my endeavor.

It has, I trust, been made to appear already, that the advent of this Prophet is to be sought for between the time of Pompey's invasion of Judea, and that of the final destruction of Jerusalem by Titus, in the reign of Vespasian. Some further considerations will make it appear more than probable, that his appearance was somewhat anterior to the latter event. The Lord has proclaimed to your nation, and to the world, that although he "by no means clears the" impenitently "guilty," he is nevertheless, "merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin."* We are also assured that, "He doth not afflict willingly, nor grieve the children of men."† The whole history of his providence teaches us, that he bears long with his people, and is kind, not choosing that any should perish, but that all should come to repentance. This is fully attested by his merciful forbearance to his people in the wilderness, where they so often provoked him to anger; by his patience with the ten tribes, from whom he received so many provocations; by his long-suffering goodness towards the family of Judah for a long time previous to their captivity by the Chaldeans, notwithstanding the many, and often repeated, affronts of which they were guilty; by a like forbearance towards them after their restoration to their own land; and by many other signal displays of his patience and mercy, on various occasions, and under various circumstances and degrees of rebellion against him. How often is it reiterated in the holy Scriptures, in language substantially the same, that "the Lord God of your fathers sent to them by his messengers, rising up betimes, and sending them; because he had compassion on his people, and on his dwelling place;" while it is added, "they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."‡ Such having been the uniform patience, and long-suffering of God with his offending people in former ages, it is not credible that he would manifest his final wrath to your fathers without warning them of the impending danger, and allotting to them a season for repentance. If he bore with your fathers, under Moses in the wilderness, for the space of *forty* years, would he not bear with their successors another space of forty years, under *Him* who was like unto Moses?" Is not the inference from all these considerations irresistible, that the full display of the Almighty's indignation was some time subsequent to the commission of the offence which occasioned it? If so, the promised Prophet, the rejection of whom constituted that offence, must have made his appearance a considerable, but indeterminate, space of time anterior to the destruction of Jerusalem by the Romans, but still subsequent to the date of Pompey's invasion of Judea. Now, if in the interval of time thus contracted, a person arose among your countrymen claiming *in the name of the Lord*, to be the Prophet "like unto Moses," and supporting his claim by uttering predictions which were subsequently fulfilled, THIS is the

* Ex. xxxiv, 6, 7. † Sam. iii, 33.

‡ 2 Chron. xxxvi, 15, 16. See also Jer. vii, 13; xxv, 3; xxv, 14; xxv, 4; xxvi, 5, and elsewhere.

PROPHET whom the Lord promised to "raise up," and whom he commanded both your fathers, and yourselves, to receive and to obey. If he uttered but a single prophesy, and that prophesy was fulfilled, on your allegiance to Heaven you are bound to receive him. The accomplishment of a single prediction, in such a case, proves the reality of his mission from God, as effectually as the accomplishment of many. If many such predictions have been fulfilled, the proof is, indeed, reiterated, and a disregard of it is rendered proportionally hazardous. The Lord will not hold you guiltless, whether you *refuse to examine* his pretensions, or *reject* them in spite of the evidence which his word commands you to receive.

I have more than once, in the course of this address, cautioned you against errors which your nation have imbibed. In this place, I must advise you of another. Your people have imagined that the promised Prophet would, on his appearance, be attended with much parade, and manifest a great display of human power and grandeur;—that he would come with a mighty warlike retinue, and lead his people to conquest, and to glory. No such thing, however, is intimated by Moses; and the contrary is every where more than implied, both in the word and providence of God. This wonderful person was, indeed, to be a prince, a ruler, and a deliverer; for such was Moses whom he was in these, as well as in other particulars, to resemble. God needs not the pageantry of this world to aid him in the accomplishment of his purposes. He needed it not when he selected Abraham from among the nations to be his peculiar servant; He needed it not when he made choice of Moses to deliver his people from their bondage in Egypt; He needed it not when he appointed Saul, a Benjamite, to be their king; nor did He need it, when he took David from following the sheep to be ruler over Israel. After the return of your fathers from their captivity at Babylon, Jerusalem and the temple were rebuilt, "not by might, nor by power, but by my Spirit, saith the Lord of hosts."*—Were some potent prince now to rise from among you, conducting a numerous army of heroic warriors, and invested with all the magnificence of earthly grandeur; and should he offer to lead you on to victory over your enemies, and to reestablish you in the land of your fathers—what evidence would all this afford you, that your redemption is drawing nigh? Here is seen nothing of the terms of your acceptance with God; nothing of the *only* condition upon which his favor is promised. "It shall come to pass when all these things shall come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and *shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.*"† Such is the language, in which the terms of your acceptance with God, and the condition upon which you are to be restored to Canaan, are conveyed. Without a compliance with these terms, no display of human greatness, pomp, and power, will at

* Zech. iv, 6. † Deut. xxx, 1--8.

all avail you; with it, they will not be needed. How unwise, then, is it to expect great things from the parade of this world, whose utmost splendor is dissipated and lost, when brought within the effulgence of the Almighty's glory!

About forty years before the destruction of Jerusalem, and of course within that interval of time to which, as we have seen, our inquiries after the promised Prophet are necessarily limited, there appeared in Judea a remarkable person, to whose character and pretensions your attention is now solicited. The person to whom I allude, is **JESUS CHRIST**.—He was raised up from among your brethren, being descended from the Tribe of Judah, and having been born in Bethlehem, of the house and lineage of David. He professed to come to your people in the name of the Lord, and called himself the Son of God. It was both his declaration, and his complaint, that, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."* He made repeated appeals to God himself for the reality of his mission from Him; and thus were the Divine honor and veracity at once pledged to falsify his pretensions, if untrue; and to sanction them, if correct. That he claimed the power of prophesying, is notorious. But he further claimed, to be the Prophet spoken of by Moses. His words, in relation to this point are; "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me."† One of his disciples, with his own sanction, declared; we have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."‡—Such were the pretensions advanced by this person. In the next place, then,—how did he support them? In answer to this question, I shall say nothing of the miracles which he wrought, both because these were more particularly designed for the conviction of his cotemporaries, and because, in this address, I have chosen to rely upon a different mode of attestation, which, as I have already shown, is appropriately designed for the trial of claims to the prophetic character. I therefore allege, that he fully substantiated his claims to the character which he professed, by uttering prophecies which were subsequently fulfilled. In proof of this allegation, I adduce, from many other examples, his prediction of his own death, together with the time and manner of it; and his foretelling the destruction of Jerusalem with such particular exactness, as gives it the appearance of history, rather than of prophesy. That he actually uttered these predictions, admits of no dispute. They were divulged in the most public manner, and were never denied by those who lived at the time, and had every possible inclination, and opportunity, as well as interest, to deny them, could it have been done. They are also attested by a number of witnesses whose characters for truth are unimpeachable. Some of these latter were themselves prophets, as fully appears from the fact that their own predictions have either been already fulfilled, or are now in the course of a constant fulfilment. It should be

* John v, 43. I now quote from what is called the New Testament, as from other history.

† John v, 45, 46. ‡ John i, 45.

observed that the prophesy of Christ relating to the destruction of Jerusalem, was delivered forty years before that event took place, and consequently before such an event was discoverable by any human foresight, or sagacity. In addition to all this testimony in favor of his prophetic character, there is yet this further evidence, that his appearance, personal ministry, peculiar sufferings and death, are in themselves the fulfilment of predictions made by *former* prophets.—These things being so, the prophetic character of Christ is established by *precisely that evidence*, which God has commanded us to receive. If you reject this evidence, you are left without hope; and, inasmuch as you slight his veracity, without God.

The claims of Christ to the prophetic character being once established, it will follow that all which he said of himself, his mission, and his authority, is strictly true. If so, he is the Prophet “like unto Moses,” whom God promised “to raise up;” for such he has declared himself to be. This brings us, at once, to the end of the inquiry which we have been pursuing; and we may now say with his disciple, whose language was lately quoted, “we have found *him* of whom Moses in the law, and the prophets, did write, *Jesus of Nazareth*, the son of Joseph.” It will be proper, however, before I dismiss this part of my subject to show, in some important particulars, *that similitude* between these two distinguished prophets, on which so much emphasis has been put.—Like Moses, Christ was born of obscure parentage; through the persecuting jealousy of Herod, he was exposed, in his infancy, to an untimely death; and, on entering upon his public ministry, he was received by his countrymen with coldness, and distrust. Yet like Moses, and more than he, or any other man, he was meek, patient, and forgiving of injuries, beyond conception. But, *particularly*, he was a **LAWGIVER**; and in that character he proclaimed, anew, the will of God to men; and modified, illustrated, and enforced what had before been revealed. He was an intercessor between God and his people; and declared that, with a prevailing influence, he should sustain that high office forever. He declared, and proved, himself to be a king, a prince, and a savior; and gave assurance of his being a Judge, by declaring that, at the end of the world, he should pronounce the final sentence upon all men, both the living and the dead.—Concerning Moses God said; if there be a prophet among you, I the Lord will make myself known unto him *in a vision*, and will speak unto him in a dream. My *servant* Moses is not so, who is faithful in all mine house. With him will I speak *mouth to mouth*, and not in dark speeches; and the similitude of the Lord shall he behold.”* Concerning Christ, he publicly declared, “this is my beloved *son* in whom I am well pleased.”† The *Son* declares of himself, (and we have seen that his testimony is true.) “I speak that which I have seen of my Father.”‡ Again he says; “as the Father knoweth me, even so know I the Father;”§ and again; “all things are delivered to me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”|| Thus we are taught, that Moses was faithful

* Num. xii, 6. † Matt. iii, 17. John viii, 35. ‡ John viii, 38. § John x, 15. || Matt. xi, 27.

as a *servant*; but Christ as a *son*; and the latter informs us in another place, that “the *servant* abideth not in the house forever; but the *Son* abideth forever.”* We are further taught, that great as was the privilege of Moses in holding intercourse with God, the intimacy which subsisted between Christ and the Father was still greater.—As Moses was *chief ruler* over his people, so in Christ was fulfilled that prophesy of Micah, “but thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall *he* come forth unto me that is to be *Ruler* in Israel.”†—As Moses delivered your fathers from bondage in Egypt; so Christ delivers his people from the greater bondage of sin, and brings them into the glorious liberty of the sons of God.—It would be tedious to point out, in every particular, the resemblance between the two prophets. Those who wish to trace it through its whole extent, I must refer to those writings which contain their respective histories. I shall, therefore, exhibit but one other point of resemblance between these prophets, which, for its importance, has a peculiar claim upon your attention. As the Lord threatened to destroy your ancestors on account of their disobedience to himself, as manifested in their rebellion against Moses, and to make of *him* “a greater nation, and mightier than they;” so for a like disobedience of their successors, as manifested in their rebellion against Christ, and as consummated by their putting him to death, he has actually made good his threat, and has made of the latter “a greater and mightier nation than they.” Neither of these facts admits any denial; the whole world is full of their proof. For eighteen hundred years the destruction of your nation has excited the attention, and astonishment of mankind. During this period Christ has had a seed to serve him, far more numerous, and far more powerful, than your fathers ever were in their most prosperous days; and possessing privileges in all respects more extensive, and more glorious. Wherever genuine Christianity has travelled, it has brought life and immortality to light; and has dispensed knowledge, liberty, and happiness beyond what was ever enjoyed before by the children of men. These many blessings, and I appeal to history for proof of the fact, have been enjoyed by those who profess Christianity, in proportion to the purity of their faith. Like your fathers, the professors of Christianity have, indeed, often brought on themselves, through their corruptions and disobedience, the judgments of Heaven. National transgression has ever been followed by national chastisements. Some christian communities have been punished with national extinction; others have been visited with less signal tokens of the Divine displeasure. It is a fact deserving the most serious attention, that the nations which have embraced the christian faith, have uniformly prospered so long as they have maintained this faith in its purity; and that the various judgments which have been inflicted on them, have been, most conspicuously, preceded by a corruption of their faith, and of their conduct. Nor is it less worthy of notice, that the *smaller portions* of any christian nation which have refused their concurrence with the general depravity, however straitened and depressed they may have been for a season, have been defended by an unseen hand, cherished, and ultimately preserved.

* John viii, 35.

† Micah v, 2.

Thus protected and blessed, "a little one has often become a thousand, and a small one a strong nation."*

Why should it excite either your surprise, or displeasure, that God should confer favor on the Gentiles; especially when this favor is granted as the fruit of their obedience? Did He not make of one blood, all the families of men; and being the Creator of all, is he not, also, the Father of all? Why, then, should it seem to you a *strange thing*, that the universal Father of mankind should vouchsafe the like salvation to his gentile children, which he vouchsafed to the descendents of Abraham? "Shall not the Judge of all the earth do right?"†—If on the general apostasy of mankind from the worship of the true God, He was pleased to select Abraham to be his servant, and to commit to him, and to his posterity, the peculiar privileges of Divine revelation; what is there strange in his extending these privileges, after the descendents of Abraham had lost them through disobedience, to such of the Gentiles as should gladly, and obediently, receive them? It should be remembered, that at the very time of his calling Abraham to be his servant, God gave intimation of his design to show mercy to the Gentiles, by promising; "In thy seed shall all the nations of the earth be blessed."‡ This promise was afterwards, and on various occasions, repeated, and confirmed, "Look unto me and be ye saved all the ends of the earth,"§ is encouragement enough for the Gentiles to hope in the mercy of God. It will then appear, that by selecting Abraham to be a depositary of his revealed truth, the Almighty God made as real, and as effectual, provision for the spiritual and temporal benefit of the gentile world, as for that of Abraham's posterity. What more suitable time for carrying this provision into full effect was ever presented, than the one when those, whose claims were first in order, had forfeited them, by their disobedience, and had, in consequence, ceased to be a nation? And *how* could God more amply, as well as literally, fulfil his promise to the Gentiles, that he would "bless" them, than by bestowing on them his Son, the lineal descendent of David, and the SEED of Abraham? We, who have received him, find no reason to consider the promise of God as of no effect; we know it to be wonderfully, and completely fulfilled; and daily give thanks to God for his unspeakable GIFT.

The benevolence of God as it respects your nation, is not diminished by his bestowment of favors on the Gentiles. His mercy is sufficiently capacious for us all. Judah ought not to *envy* us; and we ought not to *rejoice* in Judah. It is time that we abstain from mutual recriminations, and that each be disposed to rejoice in the other's prosperity. As for ourselves, we trust that the day is not far distant, when *the tabernacle of Zion shall be rebuilt, and salvation be appointed to her for walls and for bulwarks*. But we believe, that before this happy event can be realized, the cause of the Divine displeasure towards your nation must be removed. The *condition* on which your restoration to the Divine favor depends, must be performed, before you are gathered from all the places of your dispersion, and reinstated in the land of your fathers. Perform that condition, and the blessing will follow. Perform that condition, and the Lord your God will again rejoice over you

* Isaiah xli, 22.

† Gen. xviii, 25.

‡ Gen. xxii, 18.

§ Isaiah xlv, 22.

for good, as he rejoiced over your fathers, and will bestow upon you favors inestimable in their value, and transcendent in their amount.

I cannot believe that you will, for a moment, entertain the thought, that the many judgments which your nation has experienced are *without a cause*. You will admit, that they have been inflicted *because of transgression*. But I am constrained to believe, that you do not well consider all that such an admission implies. Accompanied, as it is, with a neglect to discover, and to abandon the *offence*, does not the admission afford too much evidence, that the offence gives you too little *concern*? Should a child be convinced, by the frowns which he received, that he had offended his parent, and yet be unconcerned, and make no effort to ascertain the particulars of his offence, he would show by such conduct that he held his father's authority in light estimation, and that he regarded a reconciliation with him as a matter of indifference. Does not your neglect to inquire into the nature of the offence, for which you have so long endured the frowns of your Heavenly Father, too much resemble the case of such a child? Were you *in earnest* to discover the real cause of the withdrawment of the Divine favor, and the way of reconciliation with Him whose people you profess yourselves to be, is it to be believed that he would refuse to aid you in your inquiries, or that your endeavors would fail of success? You may feel assured, that He is more ready to return to you, than you are to return to Him. But God is a Spirit; and he requires you to seek, and to worship him, in spirit and in truth. You must seek him on such terms, and such only, as he himself proposes. All attempts to regain his favor will be worse than useless, unless they are accompanied with a sincere determination to surrender every bias of your minds to his authority; to resign every feeling of your hearts to his control; and to accept, with childlike simplicity, such terms of peace as he vouchsafes to offer. Your love of the truth; your desire to please God, and to be accepted of him, must surmount every inferior consideration. Bear it, I beseech you, continually in mind, that indifference with regard to the will of God, and unconcern about either his favor, or his anger, is an indication of dislike to his authority, and a fearful provocation of his wrath.

Did I solicit your attention to aught but what the word and authority of God enjoin, yourselves being the expositors of both, I might apologize for the ardor with which I press my subject. But while I plead the cause of truth, and offer to be discarded if I am found not to maintain it, I shall not feel solicitous to vindicate a zeal which has for its object the welfare of Israel. I would rather communicate somewhat of this zeal to you. I could wish that the experience of eighteen ages might not be thrown away; and that a consideration of the evils which indifference to the truth has, in that compass of time, brought upon your land and nation, may excite you to inquire, with devout solicitude, after the cause of this controversy which God has so long maintained against his people. I acknowledge that I feel unwilling that this unhappy experience shall continue *forever*; that Zion shall be *a perpetual desolation*; that her redeemed *shall never return to her*; and that her sorrow and mourning shall *never flee away*. Many a gentile, in these days, adopts the language of your captive fathers in Babylon,

and says; "If I forget thee, O Jerusalem, let my right hand forget her cunning."* Many an eye now looks forward with eager expectations of the time when you shall return to the Lord; and when He, according to his promise, shall return to you, and restore you to the possession of his favor.—Shall you alone be unmoved?—Shall Gentiles seek the prosperity of Israel, and shall the children of Abraham be unconcerned? While, at this time, so many things conspire to elevate our hopes, and so many favorable indications of an approaching happier state of the world combine to animate our hearts, and to stimulate our devotions, it is not to be denied, that the apparent indifference of your people to the things which pertain to their peace, serves greatly to overcast the horizon of our hopes, and to throw an unwelcome mist over the bright prospect of future joys on which our eyes have long delighted to dwell. Could we see your reluctance to examine the pretensions of HIM, who claims to be the *Prophet* "like unto Moses," overcome; could we see your *indifference respecting the cause* of the Divine displeasure removed; could we see the seed of Jacob earnestly engaged to avert the wrath of God, and anxious to do his will; we should be furnished with a new theme of thanksgiving to the Author of all good, and with new evidence that not only *their* redemption, but that of the whole world, is, indeed, drawing nigh. This world would rejoice in new anticipations of good things to come; and Angels would strike a loftier note of praise for this further token of good will to men.

A FRIEND TO THE JEWS.

For the Panoplist.

ON THE DESIRE OF DEATH.

Job vii, 16. *I would not live always.*

WHILE man is approaching the retributions of the world to come, lost in the fogs of error, loving all things he should hate, and hating every thing he ought to love, he shuts his eyes to the prospect of the eternity which awaits him. The soul of imperishable nature and immeasurable desires is turned away from the pursuit of immortal glory, seeks the trifles it must soberly condemn, and is made to search for its aliment in the dust. Indeed, the ordinary life of man is precisely such as would be expected, were he sure of living here forever. Even when taught by the oracles of Revelation, his attachment to sordid pursuits seems, if possible, more obstinate than before, because continued in disregard of evidence. The moment his attention is caught by the glittering sands beneath his feet, his eyes are averted from heaven;—his Creator and Preserver is forgotten; both the sources and means of substantial happiness are neglected. At the expense of continued losses he perseveres in his useless labors for the attainment of happiness in earthly possessions. He firmly believes, that a satisfaction is attainable, in amusements of a day, which they never confer. Such enjoyment as he looks for lies not within the compass of sensible objects, is perfectly incompatible with the constitution of the material world; and while considering the direct prohibition of searching

* Psalm cxxxvii, 5.

for the food of an immortal mind among such corruptible elements, the continuance of the pursuit can be construed into nothing less than a positive warfare against the Governor of the universe.

Notwithstanding, however, the accumulated proofs of the impossibility of success, men labor much, and long, and late, in attempting to rear the fabric of happiness below. The powers of invention are exhausted, and the extremes of labor and suffering are endured, and failure is attributed to every thing but the true cause, while the miserable exiles, roving from one falsehood to another, deceive themselves, fix on absurdities, of which they would in any other case be ashamed, to justify their hazarding an exclusion from heaven.

With devout gratitude to God let it be observed, that one special design of a Revelation, is, by showing the relation between this short life and the futurity to which man's hopes and fears are pointed, to place eternity before him in such magnificent proportions, and invested with such unspeakable dignity, that the nobler powers of the intellect and the better feelings of the heart shall be attracted towards it, as the principal, nay, as almost the only, object worth attention. And it is observable, that a large proportion of the crimes of men may be traced to that forgetfulness of God, which accompanies a neglect of the state of retribution. Having once lost sight of all that is good and great, the sordid mind is ready to affix the most exorbitant value to the possessions of time. No enticement is too despicable to captivate those feelings which are wholly sensual. Accordingly, we see men of such a character cheated with allurements of fashion, the low gratifications of luxury, the dazzling illusions of fame, of wealth, and of power. Although these wretched pursuits pall upon the senses of the unhappy victim, he flutters from object to object in quest of variety, till even variety itself loses its charms.

If some are for the moment so enamored with the fascinations of sin as to wish to continue the toilsome chase forever, many more, though without any solid hopes of a better state, are greatly wearied with this. The strong disgust, with which the atheist and infidel spurn at the continuance of the dull round, after once tired by its repetition, may be easily conjectured from the readiness with which they sometimes daringly rush uncalled into the presence of their Judge. Such men do not desire death from any just apprehensions of the state to which it will introduce them: but from vexation at the mortifications they experience, and loathing of the repetition of the wretched expedients contrived by the enemies of God, to escape all thought of Him, and all recollection of their crimes.

But there is a rational conviction arising from the most established principles, and from much experience, which makes the Christian of enlarged views and strong faith sometimes willing to leave a state so abounding in evil, for one of perfect holiness. I say *sometimes*;—for so strong is the attachment to life and its endearments, so solemn is the subject of exchanging a known state of being for an unknown, which, notwithstanding the disclosures of revelation, is obscured from mortal sight by clouds and darkness,—that very few, even of the most favored friends of the Redeemer, can steadily contemplate the approach of death without terror or reluctance.

There are, however, many substantial reasons why the good man should not desire *to live always*. I mention several of these.

1. Those contemplations, which habitually raise the mind above the present world, give their possessor a fairer view of temporal enjoyments than he could otherwise obtain. Such a view, presented to his cool reflections, gives a far better understanding of the nature of earthly things than the mere worldling can ever acquire. One accustomed to ascend the commanding elevation, to which the sublime instructions of prophets and apostles would raise him, and who has his mental eye purified by the visions of faith, witnesses the transactions of other men, and examines his own, with a more correct judgment than any others. Although he is more likely to receive every rational satisfaction from material objects which they can fairly afford, than any other persons, still, considering their fading aspect, their sure marks of rapid dissolution, he expects less from them, and is less mortified by blasted expectations. Each hour brings some fresh testimony to the delusive appearances before him,—as the very objects on which he is invited to lean wither at his touch.

2. On turning our eye over the wastes and fruitless portions of a long life, the mind of religious sensibility sees little cause to congratulate itself. The amazing mass of misery, which meets the eye in every direction, is far too sorrowful a spectacle to be desired always. When looking at his own deficiencies, the penitent calls to mind the lost opportunities for relieving some portion of this misery, and considers the small amount of all the benefits he has conferred, he may well blush at having done so little for advancing the happiness of perishing souls. If he knows his own weakness, he will not expect to effect great things, by living longer in a region where his toils so much exceed his ordinary strength. The youthful expectation of accomplishing great objects single-handed, vanishes under the hard lessons of experience, and he who once thought his powers equal to any difficulty, estimates them nearer according to truth as he learns wisdom from above. To be a spectator of suffering which he cannot relieve, of sorrows he cannot mitigate, of disease he cannot cure, and to have his ears assailed with the moans of wretchedness, are enough to make a bosom, in which dwells a spark of genuine virtue, swell with intolerable anguish. Such an one may well exclaim, in the bitterness of his soul, *I would not live always*.

3. The flagrant injustice among men and the triumphs of iniquity, form a painful subject of contemplation. The histories of mankind are little else than a narration of the wrongs practised by individuals and communities on each other. The strong language of the inspired historian, in describing the condition of the antediluvian world, is applicable to every subsequent period of time: *The earth was filled with violence*.

Those who most ardently desire a state of perfect holiness, are anxious to promote the good of mankind. The means, hitherto employed for this purpose, have been counteracted by all that is base in human nature. Every evil principle in operation here below is incessantly at war with the Almighty and his cause. Of course, whoever espouses this cause becomes an enemy of worldly principles and max-

ims; and although his whole life be spent in the most self-denying labors, for the good of the human family, still, he is accounted the worst enemy of the persons, and the destroyer of the happiness, of those, whose highest happiness he seeks with unwearied perseverance. Now a state of warfare is far from being desirable to a peaceable temper. Least of all, would it be the choice of that man, who serves the Prince of Peace, and whose chief labor on earth is to extend the principles and the influence of that religion, which at once proclaims peace on earth and good will to men, at the same time while ascribing glory to God in the highest. Men, who are determined to make the most of this world, who defy the thunders of the Almighty at the same time that they trample his laws under foot, always look with a scowl of malignity on those persons, whose life reproaches them. It spoils their guilty festivities to allow a thought of the humbling doctrines of the Gospel to intrude, and the person, who brings these doctrines in full view before them, must be treated as an enemy. A warfare with worldly principles, and, of consequence, in some shape with worldly men also, is unavoidable by him who would keep a conscience void of offence. Here let it be recollected, that the Christian, by becoming such, does not lose those better sensibilities or kinder feelings of his nature, originally implanted for holy purposes; but finds them increased in strength, and elevated in their object, by every fresh communication of sovereign grace. To all such feelings the conflict with almost every thing around him is exceedingly distressing. He can hardly avoid wishing for a release from a station of so much suffering.

4. The awful apostasies, observed in some of those, whose light once seemed to shine with a strong lustre, make the humble Christian tremble. He has learned something of the deceitfulness of the human heart by studying the intricacies and fallacies of his own. Every new instance of departure from the truth, among the professed disciples of Christ, adds a new memento of his danger, and teaches him, that there is no positive security from his own ability, that he shall not apostatize in like manner. The bare possibility of such an event spreads a gloom over his prospects, and shows the necessity of watchfulness. It also reminds him that the very notion of being in safety is itself an exposure to imminent danger. The admonition of the Apostle on this point is full of practical wisdom. *Let him that thinketh he standeth, take heed lest he fall.* An observation of the awful declensions of individuals within our knowledge ought to teach us, that there is no safety till death has put the seal on our labors and terminated the contest with sin. The first glance at our frailty would alarm us, if we sometimes knew how near we came to the borders of enchanted ground. When those, who in the moral world once seemed to shine as stars of the first magnitude, have at length been obscured by a dark cloud, or even set in everlasting night, well may the experienced Christian raise his streaming eyes towards heaven, and shuddering at the tremendous relapses of those to whom perhaps he looked for counsel and assistance, say, "*I have a desire to depart.*"

5. A stronger motive for welcoming the approach of death than any other which occurs to my mind, is a permanent and earnest desire to escape the dominion of sin, and enter a state of perfect holiness.

This desire does not exist in any form of a principle of regular action, except in the mind of a sincere disciple of Jesus Christ. The more knowledge any one has of his own infirmities, the more he dreads the idea of being left forever under their dominion. The more closely he has studied the secrets of his own heart, the more fervently will he pray to be *delivered from the body of this death*. Each false step shows his continued liability to stumble, and who knows but he may fall, as others, whose prospects of heaven in their own view were bright?—Every examination of his own heart informs him that it is an impure fountain, and he well knows that it sends forth bitter streams. Knowing this from the incontestible evidence of intuition, while in possession of a clear understanding, he can no more doubt of his own native propensity to evil, than he can, in other concerns, doubt of the connexion between cause and effect.

I have said above, that the apostasies of professed Christians create a trembling anxiety in the breast of the humble disciple. The strongest bonds which confine us to earth are those friends so closely intertwined around our hearts, that the web of our destinies seems woven together, and can scarcely be disentangled but with the ruin of themselves and of us. No doubt, it is the disruption of these tender ties, which constitutes a large portion of what is called the bitterness of death. The prospect of such a separation from all that is endearing to our perishing nature, fills many a heart with deep anguish at the thought of the opening grave. Now let the reader look around him, and contemplate some of those frightful wrecks of all that once seemed good and great;—those moving shadows of moral and spiritual death, which fill the places and inhabit the tenements which he once thought the happy abodes of peace—the temples of the living God. Some of them were his bosom friends, with whom he had taken sweet counsel and walked to the house of God in company. He had united with them in plans of benevolence, and they had seemed to deplore with him the desolations of the moral world, and to endeavor to build the waste places of the church below. When he observes such turn away from the instructions of the Savior,—“go back and walk no more with him” nay become the open advocates of infidelity, and the very champions of Satan; employed to ruin a multitude of souls:—when they are seen emphatically *crucifying the Son of God afresh*, and the poor trembling soul, that, waiting and watching for the hour of his dismissal, sees one and another fall, whom he had accompanied almost through this desert, and remembers how ardently, and how long, he had hoped to meet them in white robes before the throne of God and the Lamb, and is obliged to exchange that hope for absolute despair of their salvation, it is too much for a mortal frame to endure. Such a spectacle and such contemplations can be suitably sustained by nothing less than a purified spirit, which, admitted once beyond the threshold of heaven, has strengthened its vision by viewing the glories the Deity unveiled. Well indeed may such a heart, while almost bursting with grief at the ruins now scattered around it, exclaim, “*I would not*” cannot “*live always.*”

Z. Y.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 407.)

April 12. As soon as I can, I would prepare certain proposals about the methods of a religious education in schools and universities: the methods to be used, that the young people may be taught and brought to live unto God. The publication and inculcation of these proposals I would then labor in. Vast may be the consequences.

13. I would move among the *Commissioners for Indian affairs*, who have a strange dullness upon all their managements, that they would appoint two or three of their number, persons of singular activity and capacity, to receive proposals for the good proceeding of our affairs, and to prepare and offer what they think proper for the Board; and have their times of consulting with one another, upon that intention.

15. That I may yet more distinctly walk in the light, I would make a catalogue of my chief enjoyments, and I would upon each of them see how they are to be enjoyed in God, and for God, and with holy reference to God. I would make it my care to place my delight in them upon these considerations.

16. The children of the flock:—I would endeavor, in my catechising, to teach them the skill of living unto God. At the next catechising would preach to them on the dead child raised by the prophet.

17. One of my religious friends has some exercises, which oblige me to treat her very much, on the subject of having a soul wherein God alone shall be enthroned, and all the creatures that have usurped his throne be expelled and banished; and as having a will utterly annihilated before the will of God.

19. Quere, Whether the marvellous footsteps of Divine Providence, in what has been done in the *Lower Saxony*, have not such a voice to the world, that I may do well to think of some further methods to render it more sensible to these American Colonies. The voice is mainly that in Matt. vi, 33.

20. A society of pious and praying youths at the college I will study which way I may be useful to.

April 21. *Saturday*. I set apart this day for the sacrifices of a fast in secret before the Lord; and the Holy One helped me to offer up a variety of sacrifices. Yea, with his help I singled out my most valuable enjoyments, and the thing which my heart is most of all set upon, and I turned them into sacrifices. I consented unto the will of my dear Savior, if he will have those things to be denied unto me. My errands unto heaven this day were much the same with what I had on my former days of later times.

But I have one special and better concern to carry, not only on this day, but every day, unto the Lord. I have advice that my poor son *Increase* lies very sick at — having lost the use of his limbs. Oh the anguish with which I am to cry unto God, that he would yet be gracious to this poor child, and make him a new creature, and an useful man, and return him unto me. Oh, the resignation to which I am called on this occasion. My Father, I commit this poor child into thy fatherly hands.

22. I would now, more than ever, employ the minutes I can recover for such an exercise, in forming the acts of a *sacrificer*, upon all my dearest and most valuable enjoyments, and snatch at all opportunities for sacrificing with a soul full of unspeakable satisfaction. God will dwell with me and in me, while this is my way of living.

23. In conversing with the people of the flock, let me find out what subject they most wish to hear publicly insisted on.

26. I foresee an opportunity for me to do some notable services in my correspondence with the Danish Missionaries at *Tranquebar*.

27. I will make a present unto our poor College, of certain books, that are of great improvement and influence in the famous *Frederician University*, and of a tendency to correct the present wretched methods of education there.

29. The most perfect work of Christianity will very much appear in the strength of piety which carries us well through our duties towards our neighbors. I would therefore spend some time, in considering what are those points of piety, wherein my good carriage towards my neighbors will argue a great and high improvement in the love of God, and conformity to my Savior, and be restless till I come unto them.

May 3d. I have had many thoughts about writing a book of the *Christian Ascetics*. My experience therein has been of so great variety, that I may do well to consider what account should be given of the talent.

5. There is a lad who is an orphan, an hopeful child. I would become solicitous for his education. Yea, I will take him, and feed him, and lodge him in my own family.—

What remains for me, but to make a very holy improvement of some late dispensations of Providence which I have been called to sustain: In what a holy, humble, and trembling manner am I now to walk before the Lord! How much must I watch over my own heart, lest any unholy frame should come upon it. How much must a praying life be more than ever encouraged and maintained with me. O my God, I will call upon thee as long as I live.

7. Some things of importance for the good order of the church must be settled. I will speedily appoint a meeting of the church for that purpose, and look up to God for his direction.

11. I will get certain books, which I think may be of great use for the increase of piety in the college, into the hands of the students there.

13. My morning prayers are not so managed as to carry me into a sufficient communion with God. I must think of some way to bring more fire from heaven into the sacrifices of the morning. But I am nothing; and must entirely resign myself to the conduct and the quickening of God.

15. I have my days of prayer. Why should I not allow each of my children successively, a singular share in the supplications of the day: And then, on that day, take that child, who is more peculiarly concerned in the supplications, and have the presence of that child with me a part of the day, to be a witness of my desires for him, and to hear the counsels and warnings I may on this occasion give unto him.

16. A remote kinsman who is a scholar at the College, must have some cultivations from me upon the intentions of piety and usefulness.

19. *Saturday.* This day I set apart for prayer with fasting, on such occasions, and with such exercises, as on my former days: But specially, to commit the case of my poor son *Increase* unto the fatherly care of God:—to obtain a return of health unto my daughter:—and a direction in some weighty affairs before me.

20. It is a necessary point of piety, for me in my dealings with my neighbor, to exhibit a resemblance of the benignity expressed by the glorious God, in his dealings with me. I would pursue the contemplation of this point, till I have understood and obtained it.

22. This day my son *Increase* returns to me much improved, and, as I hope, better than ever disposed. And which is wonderful, with an excellent business prepared for him immediately to fall into. I am astonished at the favors of the prayer-hearing Lord. O, my Father, my Father, how good a thing is it to trust in thy fatherly care.

But oh what shall I now do, to fix the returned child for the service of God.

24. I am not without hope of getting a congregation of Dissenters revived in New York. Let me prosecute the design.

27. In the last week, through the spite of one particular man, I had the indignity put upon me of being set aside from a public service, which people generally expected from me. On this and the like occasions, I would glorify my Savior with a sweet acquiescence in his wisdom and justice, and his having all my opportunities of service at his disposal. And with rejoicing in every instance of hopeful conformity to him, who was despised and rejected of men, and with a pleasure, as well as patience, in seeing my brethren preferred before me.

31. A variety of services to be done. It is the anniversary convention of the ministers. In my repeated prayers with them, I have an opportunity to utter impressive things. I carry through the affair of an address to the king, which may be of use to our United Brethren, as well as to ourselves. I propose a motion in the assembly;—*that no family in the country be without a Bible, and a catechism; that all children of a certain age be found able to read; and that there be inspections for this purpose.*

June 3. The jejune performances, with which I find the people of God sometimes entertained by some of the ministers, afford me an opportunity to labor for some suitable dispositions.

I must beware of despising my brethren. I must value the least savor of piety in them, when I perceive the absence of other excellencies. I must consider myself as more worthy to be despised than they, on accounts unknown to the world. I must apprehend all men and myself, to be no other than what the sovereign God of all grace does please to make us. All expressions and sentiments of a most profound humility are proper on these occasions.

4. O that more of religion in earnest, were to be found in the flock. What shall I do to produce it?

8. Among the Commissioners for the Indian affairs, there are several things to be prosecuted; especially a *Monitor for communicants.*

10. It will be a proper vigilance in me, to make ready for some events and changes, which may suddenly come upon me; and to get an heart prepared, established, and fortified, for an encounter with them.

11. For this purpose, I prepare a discourse, to be also handed unto the flock, whereof I am the servant.

12. My two elder daughters are sick. God calls me to consider what may be his voice to my family, in this dispensation, and bring my family to a compliance with it.

For the Panoplist.

ON THE FLUCTUATIONS OF PROPERTY, AND THE INCREASE OF SPECULATION.

CAREFUL observers of mankind must sometimes be astonished at the surprising rapacity shown in the struggle for wealth by those restless minds, which make this world all and eternity nothing. The astonishment cannot be much diminished, when they contemplate the dreadful reverses which overtake the very persons who have rioted in luxury, at the moment while they were estimating their supply of means as inexhaustible. The entire change of circumstances which meets them in the midst of their career of pleasure and crime,—the awful extremities to which they proceed, for escaping, as they vainly imagine, the reach of sorrow;—should furnish a solemn admonition to the successful children of affluence. A serious lesson also should thence be drawn by others, who now move in the humble walks of life, or who are discontented with the solid advantages of mediocrity.

The mortifying truth, which infuses a portion of bitterness into all the cups of money-getting beings, is, that *“riches take to themselves wings and fly away.”* Could they flatter themselves, that the idolized possession were secured to them and their posterity through an indefinite series of years, there would be more reason in attaching a large estimate to their possessions. But the single consideration, that wealth cannot be secured to one's self, much less to his surviving friends, stamps the eager pursuit of it with an appearance of indescribable infatuation. Yet, such is the perverseness of the human mind, that this specific circumstance, the instability of fortune, seems to produce an effect directly contrary from that which right reason would lead us to suspect. Because property often changes masters, those possessing a competence expect that they shall soon fill their coffers with abundance: the man now poor, supposes it likely that he is to be one of those favored personages, on whom a flood of riches will presently be poured in as profusely, as if rained from the clouds. If he reckons on the manner in which this longed for change is to happen, or the means of its production, he fixes on some of those strange reverses by which many are ruined to produce the aggrandizement of one. Thus it happens that in morals, as in domestic economy, men convert the means of cure, or of health, into a fatal poison. The very intimations of a kind Providence, designed to guard them from danger, they so misconstrue, as to make them direct conductors into danger: They distort the words and misinterpret the plain instructions of

Heaven, till they can force upon them a meaning to justify themselves for pursuing the highway to hell.

Whatever in politics, in commerce, or the habits of a people, aids in producing great or sudden fluctuations of wealth, is always to be considered a great moral evil. The mischief is by no means confined to the immediate sufferers, who are reduced from a palace to a cottage or a prison; nor is the principal amount of the evil found in either of the two parties immediately and primarily concerned. It is scattered, like a sweeping contagion, on the wings of the wind. Let every reader look around him, and recollect the prominent examples of the sudden elevation of an obscure individual from a humble condition to affluence, and estimate, as far as practicable, its effects on the friends and acquaintance of the reputed favorite of fortune. Persons exposed to this species of temptation, should reflect, that to support a body at a lofty height the strength of many is required: and that the waters of the ocean are not raised above a natural level on one spot, without a corresponding depression in another. When an instance of extraordinary success occurs in a particular pursuit, thousands are ready to abandon their regular employments in expectation of gathering an easy harvest elsewhere, without the toils of cultivation. If the ready sale of a patent, an unlooked for rise in public stocks, or a gainful speculation of any description, become notorious, many turn their backs on what they call the dull pursuits of common life, to seek, in stations for which they are wholly unfitted, the means of distinction;—but, failing in the foolish project, plunge headlong in crimes, and at last occupy the prison or the gibbet.

In no other country has this rage for speculation been more fully shown than in the United States. There are here a great many causes operating simultaneously to excite and propagate the mania of growing suddenly rich. I do not pretend to enumerate these causes, as their number would render it a hopeless task. Many of them are, however, generally known. Events are transpiring every day, which show that all things are not as they should be.

The moment any employment begins to be somewhat lucrative in the hands of a competent number of persons, an absolute distraction seizes the multitude, and with one consent hundreds and thousands rush into it. The profits of the first adventurers on any new project are scarcely reported to the public ear, before a numerous host of hungry seekers swarm in all the avenues of entrance, and at once overwhelm the trade and overstock the market. There appears never to have existed a doubt in their minds, whether they could all obtain an unlimited sum of money in a very limited business, and with the same readiness that a very few obtained it. The immediate consequence is, that the particular profession, trade, mechanical business, or branch of agriculture, thus entered upon, is at once borne down by mere dint of numbers. Hundreds scrambling for the same toy must necessarily be disappointed. Some may retreat with wounds and disgrace at an early period of the affray; but others continue the conflict till loss of limbs or life closes the engagement. In the case before us, a branch of business, which was indeed valuable to the few artists, while managed discreetly on a small scale, by competent work-

men who felt their reputation at stake,—is instantly ruined when overdone by a crew of hungry competitors, without instruction, without principle, or honesty.

Among thousands of such intruders, the haste of each to be engaged in the bustle, and to be “making money for himself,” excludes the possibility of his being well instructed, and also the number of incumbents prevents almost every one from receiving the share of business which his wishes demand. Hence, in all the arts, the low cunning, and the frauds played off on the public, to obtain a tolerable share of custom. Among a host of rivals, each one knowing that his neighbor wants business as much as himself, and that the occupation is so overstocked with workmen, that whoever thrives must do it at the expense of a rival,—pushes himself forward, and in doing it, the bold and impudent elbows aside the less daring and the unexperienced in the game. One or two, by aid of friends and expert management, and perhaps by fraud, make a fortune in a few years; the million must starve, or relinquish the hopeless contest.

The inevitable consequence of this state of things is such as might be expected. In the arts where a workman conscientiously applies a full quantity of labor and stock to his manufactures, a less scrupulous competitor easily exceeds him in the quantity furnished, and, of course, can undersell him. Few men being able to perceive the value of a commodity except by use, and taking little notice ever on trial, the dishonest artist supplies the market with his baser commodities. These are preferred on account of cheapness, while the honest man is neglected, his goods are crowded out of the market, and himself ruined.

A similar disposition and success are seen in the advertisements and operations of many pettifogging men who travel through the country, promising to teach perfectly in ten days, what, as every intelligent man knows, cannot be communicated without the closest application of many months, and perhaps years. The shameless impostor advertises, that he will teach an art in a fortnight, and at an expense of a dollar or two. This is promising something worth attention. The poor deluded multitude say, “If we can learn this thing so quick and so cheaply too, of what use is going to a regular instructor and paying him the high price, while we can learn equally as well of the cheap master?”

S.

Extract from a late Pamphlet.

EXPOSE OF THE CAUSES OF INTEMPERANCE.

“THE custom of using ardent liquors as a table drink, and the practice of mingling them as an ingredient in our ceremonies of *hospitality* and *politeness*, must be exploded before we can reasonably expect to exterminate the mischief by the application of any or every other means—and this, if it shall ever be accomplished, must be the result of a steady, uninterrupted work of time and *example*. The malady is chronic. It is not the offspring of a day, a year, or a generation. It is the growth of successive ages, and has hence become a kind of second nature. Without, therefore, a change in those customs, it is impossible to eradicate the complaint. While *examples* of using those drinks in the manner mentioned, shall continue to be set by the *influential*, and the ascendant power of *pride*, *folly* and *fashion*, shall cause those examples to be

followed or imitated by every class of the community; it requires not prophetic inspiration correctly to predict, that the habit of intemperate drinking will continue, and all the plagues of Pandora, which constitute its retinue, will inevitably be entailed on society.

“But, it will be asked, “how is this to be prevented? Who will feel the disposition or dare to take the lead in the work of reformation? It is every body’s business, and like every thing else that is every body’s concern, is neglected by every body.” For the honor of the human species—nay, for the glory of their Maker—let it not be considered that the hope of reformation is fallacious. We are not without patriots—and shall the honor of their country plead in vain to abolish those customs which have become a reproach to the nation? Are there moralists among us—and will they not discontinue those examples which lead to *vice* and *immorality*? Are there philanthropists, and will they persist in practices which conduce to the degradation and misery of their fellow-men? Are there not fathers, who would give their whole estate to reclaim a prodigal son—and will they not yield the distempered pleasures of the bottle, to prevent his becoming so?

“What parental felicity can exceed that arising from the contemplation of a worthy and prosperous progeny? What (but the self-condemning reflection that parental examples have been the cause) can increase the misery occasioned by profligate and degenerate offspring? Is the one event to be desired, and the other averted? *Parental examples and admonitions must concur*, in teaching to sons lessons of sobriety, industry and frugality, as the basis of earthly prosperity and happiness. The softer sex, whose pride and pleasure is to please, strive to recommend themselves by the possession and display of those qualities they see estimated by the other sex. The conjugal union of the young will thence be succeeded by all, or many of those blessings which constitute the earthly paradise of their aged parents. If this is not of itself a sufficient inducement to pursue the means which lead to such happy results, look at the reverse of the picture.

“Thirty years of European wars, have caused a superabundant influx of wealth to our country, which, by offering the means, has, in addition to other causes, facilitated the progress of intemperance and dissipation, and induced a belief in many, that our late commercial prosperity has been at least balanced, by the consequent deterioration of the morals of the community. Those superfluous means operating on human pride and weakness, have elicited a rivalry in the display of wealth, by splendid extravagance. The ambition of parents to make *gentlemen* and *ladies* of their sons and daughters, is unfortunately too often connected with the error of supposing that *stylish living*—*expensive dress*—*idleness*, and *ignorance of any useful occupation*, constitute those characters. The prevailing disposition to admire the upper circles, and follow their examples, cause their follies to be imitated by many, who, wanting the means of meeting the expense, are often distressed, and sometimes ruined by their vain attempts to equal, in splendor, their wealthy neighbors. Under these circumstances, we ought not to be surprised that so many young men of the present day, are prodigal and profligate—and the young women are engaged in little other study than that of the *fashions*, and employed in little other business than that of the *toilet*.—”

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VOL. XVI.

RELIGIOUS INTELLIGENCE.

MISSION AT BOMBAY AND THE VICINITY.

Extracts from the Journal of Mr. Bardwell.

1819. *March 6.* WHEN endeavoring to instruct the people who were assembled in an inclosure sacred to the gods, a bramhun, after listening a few moments, exclaimed, apparently in anger, "blasphemy, blasphemy,—people who believe that system will go to hell." When told that the invisible God had in great mercy given this system of religion to men, and that there was no other way of serving God and pleasing him, beside that contained in our Sacred Scriptures, he said, in reply, "The invisible God is neither pleased nor displeased,—happy nor miserable." After endeavoring to show the foolishness and atheism of such doctrine, and urging the people, who had heard the conversation, to examine closely the instruction I had given them, I returned homeward. The bramhun followed me, and seemed desirous of apologizing for his impertinent abruptness by assuming an air of candor, and appearing to use argument instead of declamation. His great argument against the Christian system was, the warlike, ambitious, and avaricious feelings and habits which it inspired. He was by no means ready to admit, that it was possible for a people to pursue a course not sanctioned by the *Shaster*, which they professed to believe.

March 11. This and two or three succeeding days are a season of great account among the Hindoos, called *Shingar*. A bramhun gave me the following relation of the event in their history which these holidays are designed to commemorate, viz.

At a certain time a mortal disease prevailed among the people. To avert the calamity they sought directions from the gods. They were told that a certain female *Rackshus*, or demon, inflicted the disease, and to deliver themselves from her tormenting power, they must put her modesty to the blush, by exhibitions, gestures and language, the most obscene. The plan was successful, and the demon was compelled to leave the place. The victory over the demon is annually celebrated by the most indecent ceremonies.

11. After seeing the most indecent imagery exhibited in the streets, I protested to my teacher against such vileness. I told him that, according to his own story, his country women were more destitute of modesty than the demon herself; for she was compelled to flee from such indecencies whereas they, far from being ashamed, mingle in the throng and laugh at the sport.

The corrupting influence of such exhibitions is inconceivably great. For many days after this anniversary the minds and mouths of the vulgar are wholly filled with the sport. The contrast between the religion of this people and that of Christ, is perhaps in no instance seen more obviously, than in those parts of the Hindoo system, which recommend and enforce impurity, licentiousness, and indecency, by annual exhibitions.

17. This day went with a friend to visit the place where Parsees deposit, or rather expose, their dead. A tract of land on the western side of the island is inclosed with a high wall, and in the general inclosure there are a number of vaults inclosed by circular walls about 40 feet in diameter, and about 16 feet in height. Within these walls are projections like shelves. On these shelves the dead are exposed to the sun. Such is the reverence which these people have for the sun, that they deem it of great consequence to expose their dead to his light and heat. The vaults are designed to receive the bones, after the flesh is consumed. The

vultures and crows around the field of death are shockingly tame. They seem almost to claim as their prey all that approach the ghastly inclosure.

May 1st. The epidemic, which prevailed with such violence among the natives a few months ago, rages again. In visiting the burning ground, learned, that for a number of days past, from 50 to 80 bodies are brought there daily. Though in general, the natives, who assemble in various companies to bury or burn their dead, are more ready to listen to serious instruction than at other times; yet a very great proportion of them seem hardened by a kind of false principle. "The gods have sent the disease among us, and of what use is it to give ourselves any unhappiness on the subject? If we die, we die; and if we live, we live." This sentiment is not unfrequently advanced when they are exhorted to prepare for death.

16. Found many people engaged in the discussion of the question, "Whether it would avail any thing to erect temples and images to the god, who, as they suppose, inflicted the disease now so prevalent among them? Some said temples and images should be erected and consecrated; others said, they had no confidence in any thing that could be done. If they were to die, they must die, and no remedy could be found. Perceiving that I had been hearing the discussion, they asked my opinion on the subject. A good opportunity was presented for directing their attention to that Being, who wounds and heals, who kills and makes alive.

18. Found a large company collected before a small temple performing certain ceremonies, for the purpose of averting the epidemic from their habitations. Four or five females were groaning and beating themselves and each other, and occasionally wallowing in the mud before the idol. The pretence was, that they were really possessed with the spirit of the disease, and that by beating and besmearing themselves with filth they compelled the demon to leave them. I however found a difference of opinion among the people assembled. Some did not hesitate to say, that such conduct was both foolish and sinful; while others, with all the tenacity of frantic bigotry, maintained, that it was not only pleasing to the gods, but would infallibly keep them from the power of disease. In proof of this assertion, they pretended to bring testimonies from experience. Such a scene as this is not unlike the conjurings of the American Indians, mentioned in the writings of Brainerd.

July 1. This day we have committed to the dust the remains of our second child, our only daughter. After a short sickness of eleven days, the dear child left us, as I trust, for a country less dreary than this, aged twenty months. And shall this sweet child no more gladden the hearts of her mourning parents in this land of strangers? Ah no:—her once sparkling eyes, with trembling hands I sealed, as she calmly breathed out her soul in death. In viewing the precious spot, where our two first-born babes sleep together in silence, it is not unpleasant to look forward to the day, when from the toils of this my pilgrimage I too shall mingle dust with them, in hope of meeting them in heaven.

Aug. 17. After having been confined nearly three weeks through feeble health, I am now permitted to resume the pleasing employment of going out to visit schools and instruct the people.

Oct. Having received an invitation from a gentleman residing on the continent, about 60 miles from Bombay, to spend a few weeks with him, I gladly accepted the invitation, for the purpose not only of benefitting my own health, and that of my family, by change of air,—but that I might have an opportunity of instructing, and distributing books among people who have not heard the Gospel.

On the Continent at B.

Oct. 14. In company with several gentlemen visited a Hindoo temple of great fame, in a native king's dominions. We had no sooner approached the borders of the village, than we were saluted by the villagers who came to meet us, and conduct us on the way. They had anticipated our visit, and in some places people were hard at work in levelling the road and cutting away the bushes, that we might pass with more ease. It was by no means pleasant to be treated with such excessive attention.

After visiting the temple, which was thronged with religious mendicants, we were conducted by the officiating bramhun of the temple to the brow of the hill

towards the sea. Here is a vast chasm in the hill, opening to the sea, and paved with stone steps extending from the summit of the hill to the sea,—a distance of about 30 rods. At the foot of the hill our attendant pointed us to the print of Vishnu's foot, which was impressed on a rock when he clave the mountain. We were then directed to a cavity extending nearly 20 feet into a rock, opening to the sea, to a spring of fresh water, apparently springing from the rock beneath. Before our guides could approach the spring, they performed many ceremonies to the god of the place. Though but a small portion of time was afforded for religious conversation with these villagers, yet some books were left among them.

18. Spent the day at a village of bramhuns, who had not before heard any particulars of the Christian religion. They were very fond of conversation on political subjects, and seemed by no means pleased with the change of government, which their country had recently experienced. By perpetually mentioning the privileges which they (the bramhuns) had enjoyed under the Peshwa's government, they implicitly complained of oppression, or rather of the want of favors, from the English government. They seemed reluctant to admit, that the religion of Christ inculcated peace and kindness to all mankind. Though they appeared ready to receive books which I gave them; yet here, as in most other villages of bramhuns, great caution was manifested, lest they should do something inconsistent with their own religion.

20. Spent the day in a pleasant and populous village, five miles from Bankote. Have seldom found a stronger desire to hear instruction, and to receive books, than among this people. After spending more than two hours, in conversing with the people who came under the shade where I sat, I found myself necessitated to lie down to rest, as my lungs were quite exhausted. Here I was much pleased to see various companies of bramhuncal boys collected under the shade of the trees, to read the books I had previously given them. As I was about to leave this interesting village, a young man came in haste, and inquired, whether I could give him a book which explained the doctrine of the unity of God, and proved that worship should be paid to no other than the invisible Spirit, whom he heard me speak of in the morning. I was much pleased to see a disposition of inquiry excited in the mind of this youth, but was sorry to tell him I had distributed all the books which I had brought with me.

29. Left Bankote with the design of spending ten or twelve days at Rawadunda, a town about 30 miles south of Bombay. In this town and neighborhood we have three schools. Here are no Europeans. While here, we lived almost entirely according to the style of the natives. Spent considerable time with a small village of Jews in the town. They are exceedingly ignorant of their own history and Scriptures; and, though the children of Abraham, according to the flesh, are nearly as ignorant of the true God, as the heathen around them.

Nov. 3. Visited Allabay, about 9 miles from Rawadunda. This is the capital of the kingdom of a petty native prince. Here we have one school. About 10 o'clock in the evening I received an invitation to visit the king, (or rather the regent, as the king is quite a child.) I found him a very intelligent, shrewd bramhun. He conversed on a variety of subjects, and at length requested me to give a general statement of the Christian system of religion, which I was very happy to do. He inquired definitely what my opinions were concerning the Hindoo system of idol worship. In reply to my statement he observed, (as is very frequently done among the higher class of these people,) as the minds of men could not comprehend and worship the invisible God, it was reasonable and suitable, that material objects should be selected as the representatives of God, or as the *media*, by which weak minds might come to a knowledge of God. In reply to this I remarked, that as God is an invisible Spirit, no material object could be rationally considered as representing him; for it would be in vain to attempt by imagery a true delineation of that which is immaterial, and that whatever images were made to represent God, would, if they had any influence, tend to produce erroneous ideas of the Invisible Spirit.

After presenting him copies of all the books I had with me, which he kindly accepted for himself and the young king, I retired to my lodgings, where I found a supply of sugar, rice, ghee, fruit, &c. sent by the regent for my use.

4. This morning, before I left Allabay, had the pleasure of seeing nearly 30 black Jews together, who appeared much interested on finding that my account of the creation, the flood, &c. corresponded with their own history. When they observed that I spoke respectfully of Abraham, Moses, and the Prophets, their applauses were quite boisterous. But alas, they know nothing of Jesus Christ; but are expecting they know not what. They were, however, very attentive to a short history of him, who, they were assured, was the true Messiah, the seed of Abraham.

5. Spent considerable time to day in viewing the ruins of Portuguese magnificence and splendor at Rawadunda. The fort, which is nearly two miles in circumference, is almost filled with ruins of churches, monasteries, &c. Found a small building, much obscured by a young growth of trees and brambles, over the door of which was a Latin inscription, noting the era when St. Francis Xavier left Rawadunda for Goa, which was in 1640.

6. Visited two or three villages south of Rawadunda: found a small village of Catholics. Their priest was educated at Goa. He lamented the falling state of the Catholics. He seemed by no means hostile to Protestants, and spoke favorably of the exertions of Bible Societies, &c. With him I dined—had considerable conversation on religious subjects, and cannot but hope, that he is experimentally acquainted with the Gospel, though considerably attached to the forms of his mother church.

In the villages, and in almost all the towns which I have visited on the coast, many and urgent applications have been made for schools. The fame of our charity schools is so widely spread, that I can hardly enter a village without being told, that the people are poor, and unable to furnish the means of instruction, and would deem it a great favor to have schools established among them. But I am obliged to tell them, that for want of pecuniary means we cannot comply with their requests at present. O how desirable is it, that schools should be established in every village, that children, who otherwise will probably grow up and die in ignorance, might be taught to read in their own language the word of God, which is able to make them wise unto salvation.

11. Left Rawadunda with my family for Bombay, after being absent nearly six weeks.

Dec. 7. We have this day attempted to have a religious exercise at one of our school rooms, more resembling public worship than any thing we have hitherto witnessed among the heathen. Nearly 150 natives were present, and were tolerably attentive.

The natives are peculiarly fond of singing. I can often collect people for the purpose of religious instruction by singing a hymn, when otherwise they would seem indifferent to my story.

10. Heard this day of the death of one of our native school-masters on the coast. He was a Jew, possessed considerable knowledge of the Christian religion, and at times has told me, that he did believe and trust in Christ for salvation. Poor man: he has gone to have his faith tried by the Searcher of hearts.

Our native school teachers have an opportunity of acquiring very considerable knowledge of Christian doctrine. They can generally repeat from memory the ten commandments, catechisms, and indeed every thing that we require the boys to learn. We hope and pray that their hearts may be opened to receive the truth.

13. Find our school rooms very advantageous places for instructing the people who do not belong to the schools. These rooms are generally situated near the public roads, and when hearing the boys read, and repeat the catechism, many, who are passing by, stop to listen. Not unfrequently have I seen 50 or 60 persons collected at a time. When we are depressed by the consideration of the general inattention of the people to our message, the mind is often cheered by the hope and prospect, that some of the rising generation are storing their minds with truth, which will hereafter make them wise unto salvation.

*From the Appendix to the Eleventh Report of the London Society.***LETTER FROM THE REV. W. JOWETT AT MALTA.***Malta, August 4, 1818.*

REV. AND DEAR SIR,

I OUGHT, I am sure, to apologize for having so long delayed to address you, in reply to various queries with which you furnished me relative to the Jews. My delay has not arisen from any indifference to that great cause in which you are engaged; and which, although hitherto less popular and less patronized than the subject of Christian Missions, deserves on some accounts, to take the rank of precedence; for who have been the noblest missionaries, if not the primitive converted Jews: and who will at some future time, give modern missionaries a lecture and an example, that will shame our present, best exertions, if not the Jews? I view your Society, therefore, as entitled to the tenderest sympathy in all its difficulties, the highest veneration for its objects, and the most disinterested, self denying, unwearied co-operation in its labors. Bible and Missionary Societies should every where be tributary to you: you will one day repay them with large interest. My regret has been, that my employments, dispersed over so many subjects and countries, have given me little opportunity of concentrating my attention to any one. Will you accept then the offering of a few incidents and observations gleaned from my journals? They may interest some of your readers, and take for their motto, "Line must be upon line, line upon line; here a little and there a little."

When I was at Corfu, in the autumn of 1816, I was very intimate with the most learned of the Jews in those parts, rabbi Lazzaro Mordos. He is an old man, nearly blind, and quite deaf, a physician; he occupied the highest government situation that is held by natives in the Board of Health. I was introduced to him, by his Highness Baron Theotoky, President of the Senate. We frequently conversed and argued together; and our friendship is kept up by correspondence, chiefly relative to the Hebrew New Testament. His weak side is the love of books; and he has collected a very large library, in which I found many of the works of the Christian fathers, as Clemens Alexandrinus, Cyprian, Augustine, Basil, Tertullian, and others. These he procured, that he might see what Christianity is; he has also the whole Bible in several languages; but unhappily, his reading has only fixed him deeper in his prejudices. To the various arguments which I brought from the Old Testament at different times, he answered me as follows:

The title "Emmanuel, God with us," being adduced, he said, What does that matter? our friend Baron Theotoky is called Emmanuel;—nor would he allow any force to the custom of the Jews, in giving names significant of character or office. To the title, "The everlasting Father," he only objected, that many of these passages were very obscure. I opened to Daniel ix, 25, 26, and desired to know how he explained a prophecy so clearly declarative of the *time*, when Christ was to appear. He said that the premises of the prophecy had not yet taken place; that the commandment to restore and build Jerusalem, according to the plan laid down by Ezekiel, had not yet gone forth; that the temple of Zerubbabel was nothing to the purpose. At that time, only fifty or sixty thousand returned, while multitudes in the Assyrian empire, and in Spain, refused to accompany them: so that the nation might be considered as never having quitted its state of captivity. I then referred him to the prophecy of Haggai ii, 3, and said, You make the same objection to the second temple, as was made to it at the time of its building: "Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes, in comparison of it, as nothing?" And yet the glory of this latter house was to be greater than that of the former, inasmuch as it was to be honored by the presence of the Messiah, the desire of all nations. He said, that this prophecy still remained to be accomplished, and the temple would be rebuilt in its former splendor. I often pressed him to say *when* they expected this to take place? He always answered, It was impossible for them to know. "Have the Jews then, no idea of the time when they shall be restored to Jerusalem—do they never discuss this question—do they

never consult among themselves—do they propose nothing?" "No," he said, "it is prohibited them to agitate these questions; they wait till God shall think them worthy of this favor, and by the special interposition of his providence restore them." "Then they expect some miracle?" "Yes." "Of a political, or physical nature?" He said, that as God had changed the course of nature in former times to do honor to their nation, so he might again; but that they were forbidden to agitate those questions; they must wait till God should account them worthy. I referred him to Isaiah liii, and asked to whom he thought that could relate? He said, It was difficult to tell; and that he had before said, there were many things in the prophecies, hard to be understood. But, I replied, nothing can be more easy and simple than its application to the history of Jesus Christ. He immediately changed the subject by saying, "the great argument in our favor, is, that the law of Moses will never change. The last of the prophets leaves us this injunction, Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. iv, 4. He added, "Of Christians, I think the protestants the most simple." I asked him, what he thought of the worship which some pay to the Virgin Mary and the saints; whether that, according to his view, was pure Christianity? He simply shook his head, as implying that this was the kind of thing he had alluded to in his remark. It is an obvious reflection, indeed, how peculiarly ill adapted a corrupted Christianity is to propagate itself. To Christianity, even in its simplest form, the Jews and Mahometans alike object, that we destroy the doctrine of the unity of God, and worship three Gods: what must they feel then towards those who seem to worship not the Creator only, but also his creatures, &c.

I often related to him what they were doing in England with a view to the conversion of the Jews; and asked him, in what light such a fact struck him? Oh! so did the propaganda; he replied: how many books did they publish! What pains did they take!* But (with an air of confidence, he added,) it is an impossibility! And what do you think of the publication of the Hebrew Gospels? The morality of the Gospel, he said, is most excellent, all borrowed from our Scriptures; but the story is not true. He admires the style, and wonders how they came to write such pure Hebrew. The type also pleases him. He had no Hebrew books of English typography. For this part of the world, Venice formerly, but latterly Vienna, has been the chief place for Hebrew printing: and still more recently, Leghorn.

He always expressed himself much pleased with the kind and tolerant spirit displayed by the British nation towards the Jews. This they have, indeed, reason to acknowledge; for previously to our possession of the Ionian islands, they were in no little fear of the Greeks. Under the French, they had, with their usual temper for taking advantage, gained much in the way of usury, bond, and mortgage from the natives. This they could do with considerable countenance; multitudes of the officers in the French armies being Jews of various nations of the Continent, and well regarded by Buonaparte. The heart-burnings which thus grew between the Jews and the Ionians, generally found vent about the time of Easter, at the Christian solemnities. A proof of this is found in the strong proclamations of the British government, which found it necessary for the protection of the persons of the Jews, to confine them during the holy week to their own quarters; and to threaten heavy penalties on those who should insult or injure them. They are in number about one thousand at Corfu, and live entirely in the city.

I asked rabbi Mordos if he had any cabbalistical books? He rejected the term cabbalistical, saying, all the Jews believed in the rabbinical traditions. I quoted Basnage's opinion, that there are many Caraites in the Crimea. He reproaches the Caraites, however, with having traditions of their own, and not being *literal* in their interpretations. I asked if there are not also some Sadducees. He said,

* I have been credibly informed, that the condition, upon which the Jews enjoyed toleration at Rome, was—besides payment of money—an attendance upon a weekly lecture delivered by some learned priest in one of the churches; in which the question between the Jews and Christians was regularly discussed. The attendance of the Jews residing at Rome was *obligatory*: with the exception of this circumstance, the design seems excellent. It is said, that conversions not unfrequently took place. Whether since the late troubles they have been able to set the system on foot again, I have not heard. It is needless for me to notice, how judicious a measure was the establishment of Jewish lectures by the Society in London.

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Yes, in Africa, in Egypt; but I found that by these he meant a sect, that has made some innovations in the calendar and ceremonies of the Jewish church. I asked therefore if there were not some infidels and free-thinkers, admirers of Voltaire and such authors, who disbelieved Moses and the prophets? he answered, Too many, every where; and many who were infidels, from reading more ancient infidel writers!

This Rabbi, deservedly in esteem for his learning, was very well pleased when we offered to come and hear him preach; nor were we less pleased with his offer to preach. I asked him what would be his subject? This, he said, on which we are conversing,—morality the basis of faith. I do not trouble the people with much dogma, they cannot understand doctrines; I dwell chiefly on morals, particularly on this point, "To love our enemies as well as our friends." Some days after I went with Baron Theotoky to the Synagogue to hear his sermon. I was much struck in the course of the service, to hear the marked and rather forward manner, in which they prayed for his Excellency, the Lord High Commissioner, and for the president of the Senate, Baron Theotoky. This they did twice, and very loudly, as if they meant to commend their loyalty to notice: and this indeed is a virtue, the praise of which I never heard denied them. The sermon at length began. It was in Italian and lasted about twenty-five minutes. Rabbi Mordos first commented on the excellence of the institution of the Sabbath (it was our Saturday:) he then proceeded to point out the insufficiency of mere ceremonial observances, without a proper state of heart. He quoted Isaiah i. to prove that sacrifices alone were not acceptable to God, unless the heart were offered up and given to him. "It is easy to say our regular prayers: it is easy to take money out of the purse and bestow alms: but God requires that the heart should be in a charitable state, ready to forgive an injury, to check the first risings of resentment, to forbear, and to return good for evil. Excellently does Solomon advise, If thine enemy hunger, feed him; if he thirst, give him drink, &c. Some may say, they cannot suppress their passions, they cannot correct rooted habits. Ah! this is the language of low and base people; people ignorant of morals, and of the beauty of the divine law!" Such was the general outline of his discourse. At the last-mentioned passage, I own that expression instantly occurred to my memory, "This people which knoweth not the law, are cursed!" The self-righteous system of the Jew has, indeed, a very natural tendency to foster a contempt of those, who seem inferior in religious attainments. It is a system very discouraging to a man touched with a sense of his guilt and weakness. How different is the language of the Gospel, which points out to us that true High Priest, "who can have compassion on the ignorant, and on them that are out of the way!"

He explains away the meaning of sacrifices after their manner. In conversation he advanced his favorite maxim, that morals are the great end of Revelation. I urged that it appeared a matter of the first consequence for sinful man to discover a mediator between him and his offended God. This, he said, is done by piety and morality. "But were not the sacrifices intended as a type of some great Atonement or Mediation?" No; they were designed to touch the heart with compunction and lead men to repentance.

Some of their Rabbins, he told me, condemn those who persecuted Jesus, and crucified him. Referring to Deuteronomy xiii, I asked how they could do otherwise than put him to death, if they believed him guilty of blasphemy in declaring himself the Son of God? He did not remove the difficulty, but said, such was the opinion many had held.

I would here observe, that besides the thousand Jews at Corfu, they are numerous in Albania, Thessaly, Venice, and northwards towards Constantinople. At Salonica they are said by some, to be more numerous even than the Turks and Christians put together. At Yannina, the metropolis of Ali Pasha, they have much influence, a Jew being the treasurer of that Pasha; liable, of course, to heavy exactions, all which however that oppressed people have too long learned to bear. In Athens, where I was lately, they informed me there are no Jews; but in the neighborhood, in Livadia and northward, they abound.

In Smyrna, the Jews and Armenians are the principal brokers to the Frank merchants, and discharge their trust in such a manner as to raise their character somewhat high. I have heard merchants speak with great respect of their fidelity, as well as diligence. The number of these brokers, however, must be small

in comparison with the bulk of the Jewish people there. It must also strike you, that there are often circumstances in which it is more for a person's *immediate* interest to be honest, than to be roguish. It is to be lamented that the Jews have seldom been dealt with on this footing: they have been unfairly treated, and have seldom enjoyed the equal rights of humanity.

The British Chaplain at this last-mentioned place, to whose exertions the formation of the Smyrna Bible Society is due, distributes many of your Hebrew New Testaments. Some, he tells me, read them in secret; others dispute against the book, and one threatened to write a Hebrew treatise to refute the whole of it. It would be well if he would put his threat in execution: good must arise from discussion.

I know not how the case may stand at Constantinople; but I fear Christians are much in the same state there, as at Smyrna, Scio, and other more learned spots of Greece and Turkey. In my late tour to those parts, conversing continually with the most literary men of Greece, to whom we must look for the revival of modern Greek literature, I found that only one understood Hebrew. I took the best measures I was able to promote the work of translating the Old Testament into modern Greek; having long felt it to be one of the most important works for the conversion of the Jews; for you will hardly find any Christian church similar to the Greek in the union of these two circumstances, ardor for the extension of knowledge, and intimate commerce with the Jews. In some respects the Greeks resemble this people; especially in the oppression they suffer, and in their dispersion generally throughout the countries of *Europe*; the scattering of the Jews being only more extended, throughout the *world*. But in consequence of their inacquaintance with Hebrew, they must begin by translating from the Septuagint; and it will be the work of after-times to adapt this translation to Hebrew. *How ardently, but hitherto how vainly, have I wished that some good Greek scholar from Cambridge or Oxford, well versed in Hebrew, were sent to Vienna, to superintend an undertaking of this kind.* As it is, we have begun in weakness: but I was resolved to endure the reproach no longer, of not beginning at all.

At Scio there are not above 60 or 70 Jews; and these live for the sake of security within the walls of the Turkish fortress. They fled thither during some disturbances, in which the Christians were ill using them; and having found safety there, they do not stir out, but give themselves to handicraft trades.

At Haivali, a considerable town on the continent, just opposite to Mitylene, where the Greeks enjoy much liberty, and where I visited a Greek college of some celebrity, they informed me that there are no Jews.

I have a correspondent at Salonica, an English merchant, whom I have furnished with Hebrew Testaments.

When I was at Zante about two months ago, I was informed by a pious English merchant that a poor Jew had been converted and received baptism there. He justly observed, however, that there were some suspicious circumstances about his conversion:—the man had been at Jerusalem during Easter, and had seen the miracle annually performed, and well known by the name of the holy light. (See a good account of this in Maundrell's journey.) The poor Jew professed to have been converted to the Christian faith on the evidence of this miracle! Whether it was from a doubt of his sincerity, or from some secret misgiving as to the honesty of their own church in keeping up this annual holy light, I could not learn; but some of the clergy were very backward to admit him. The principal, however, of the Greek church, (for their bishop is lately dead,) directed him to be instructed and baptized according to his desire.

Surely in attempting the conversion of this people nothing is more necessary, than that we should ourselves "hold faith, and a good conscience," have good evidences, and be well persuaded of them!

The number of Jews in Malta is at present very small; not more I am told than fifteen or twenty families. I should conjecture the same from having visited their synagogue. At different times, myself, and through other persons, I have circulated the Hebrew Testament. The few, however, that come here are from Barbary; where as you well know, great ignorance and prejudice prevail. One having read the Testament half through, wished to return it, protesting that he dared not be known to read it. Another, to whom I often gave one, either

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gratis, or in exchange for something else, so that his brethren might gain a copy, used to carry it off as a lion his prey to devour it in secret places, and with such an air of suspicion and concealment, as if he was afraid the very stones would prate of his whereabouts.

It is not thus with the Jews of Leghorn and Trieste. As far as I have seen or heard of these, they have a liberality bordering on infidelity; something very much of the Sadducee character. There may be 15,000 at Leghorn; they are rich and enterprising. They have a synagogue one of the most splendid in the world. They print largely here, and in all respects enjoy great liberty. At Trieste they had about three years ago a distinguished mark of the emperor's favor: he visited their synagogue in person, which event they commemorated by a Hebrew inscription.

I have received several very interesting notices respecting this people from Dr. Richardson, an English physician, just returned from his travels in Egypt and Syria. At Cairo they have seven synagogues; at Jerusalem they have two, but poor-looking. At Damascus, the population of which he thinks to be upwards of 300,000, the Jews are numerous. At Tiberias—once so highly famed for Hebrew literature—he visited a college which still exists there. Here he found five rabbies, living apparently in learned leisure, with a library of no mean size, well supplied with Hebrew Scriptures and commentators. One of these was in great repute for learning. The consul here, for Austria, France, England, &c. who acts indeed in general as European consul, is a Jew, and wears the Frank dress. The late Djezza, that terrible character, the Pasha of Acre, had a Jew for his principal minister: with his well known brutality he cut off this man's nose, put out one eye, and otherwise mutilated and disfigured his face. This man still exercises the office of prime minister to the present pasha of Acre. Indeed Dr. R. considers all Syria as being, in a considerable degree under the government of the Jews; who get into power, and by their skill in money-matters make themselves necessary to the Turks. To this he very naturally imputes the increasing toleration which they enjoy.

I will not repeat to you the interesting information I received at the beginning of last year relative to Tripoli; as it has already been printed in the *Missionary Register* for September, 1817. To it, however, I will add an article which I received from an English gentleman, intimately acquainted with the state of that regency. "Their number in Tripoli is estimated at 3,000; they have seven synagogues, and pay an annual tax to the Bashaw of about two thousand dollars. They are governed by their Caid, who is appointed by the prince, but whose power extends to the punishment only of offences not capital. The Jews in the vicinity are likewise under his authority; but those of Bengazi and Derne have their respective Caids. The number in those places may be reckoned at 1000. The rabbies in Tripoli are about twenty, who are paid from three to four dollars a week. In the vicinity of Tripoli (called the Gardens) there may be about twenty Jews, who have no synagogue, but pray in their houses. An annual visit is paid by a rabbi from Jerusalem, who is appointed by the chief of the holy land for the purpose of collecting money; and who may get in Tripoli a thousand dollars. They have synagogues at Arzon, Tagioura, Tajur, Mesurata, Bengazi and Derne. Their printed books they have from Leghorn, their manuscripts from Tunis."

"Perhaps the length of this letter requires an apology, as much as the delay of it; so seldom does it happen that faults come single. I cannot conclude, however, without expressing the sincere delight it gives me to witness the progress of your Society, both at home and abroad. Your Hebrew New Testament is now familiar in our hands; but we would not forget at what expense and labor it was procured. Next to this, I am most gratified with the idea of a Hebrew College; a heart, to which knowledge on Jewish subjects may flow. It is, indeed, much wanted; and, when once established and in action, the greatest benefits may be expected from it. Be assured that you have many friends abroad, who need chiefly *direction* in promoting your benevolent designs; and who would turn towards such an institution, as the repository of most valuable counsel, both for studious research, and active measures. In the halls of such a college, we might see conducted, with the greatest propriety, such discussions as engaged St. Paul at Ephesus for the space of two years: Acts xix, 9, 10. *One of the*

first fruits, I should hope, would be a missionary or representative of your Society in the Mediterranean. The Jews, you perceive, in Barbary, Egypt, and Syria, are very numerous, but of a character quite different from those in Europe: and they deserve a separate, particular attention; without which, in fact, nothing will ever be effected in these parts. Let me hope, then, that our friends in England, who are now so nobly and zealously espousing your cause, will keep a diligent lookout towards the Mediterranean. "The isles and the ships of Tarshish" must have the precedence in this work; and they have already taken it. But in due time the sons of all that have afflicted this people, and all those who even yet despise them, shall come bending and bowing themselves down at the soles of their feet! we shall see those honored whom God intends to honor; and those who despise him and his grand designs of mercy, will be lightly esteemed. May all the members of your Society have abundant grace to persevere and grow in their labors! I dare not indeed suppose, (knowing your former difficulties,) that you are yet in a state to send a representative to these parts. But when you are, I hope my appeal will not be forgotten, as you may rest assured he shall meet with a hearty, Christian welcome from your obedient and faithful servant,

WILLIAM JOWETT.

From the same.

LETTER FROM DR. NAUDI AT MALTA.

My Dear Sir,

Malta, June 20, 1818.

I TAKE this opportunity of replying to your favor of February last, which I have deferred answering, till I could inform you of the receipt of your several publications and addresses to the Jews, mentioned in your letter. The case containing these papers, only came to hand a few days ago. I have received them with great pleasure, and have now to thank the Society in my own name, and that of the Jews of these countries, among whom I shall take every opportunity of distributing them. I have but little to inform you relative to Mr. Murtheim; there are not regular posts in Barbary, and opportunities of communication by way of letter occur but seldom; affairs are generally transacted in person, and when a friend absents himself, it is by mere accident one hears of him. When this our friend was going here and there, for respiring better air, and using different bathings; that illness which happily brought him once to Malta, went on daily increasing, and at last, in a place not far from Suez, on the shores of the Red Sea, he rendered his spirit unto the Lord. He has done beyond all doubt, much good in spreading the holy name of Jesus the blessed Savior, whom he for about thirty five years objected and undervalued, and his works were very wide throughout so many countries, where by divine providence, he happened to be thrown, and particularly among his ancient brethren the Jews: we heard that some of our deceased's friends are at Tunis, among whom there is Mr. Sham, by him converted from Judaism to Christianity: to him I sent of late several of your publications and papers, you have been so good as to send me; should he come to Malta, I shall procure further particulars about the latter end of Mr. Murtheim's life; he was with him till the last moment of his existence.

On mentioning Tunis, I will give you some information relative to the Jews resident in that city, which certainly on the Mediterranean Barbary coast, is one of the most considerable cities. In Tunis, there are about twelve thousand Jews; they are divided into two classes: among them very distinct. In the first class, are included those which denominate themselves *Leghorn Jews*; in the second, the *Tunesian Jews*.

The first, or Leghornese, do not exceed the number of seven hundred. They have two synagogues, sufficient for the number of their community. They are governed by three *Parnassi* or *Massare*, and like those of the Jews of Leghorn, are elective, and have no duties but such as relate to their religious ceremonies. Their liturgy is that of the Spanish synagogue; they are for the most part natives of Tunis, and consider themselves the descendants of the exiled families of Spain during the persecutions in that kingdom. They wear the European dress, and those who have not the means of doing so wear the hat for distinction. They

have no dealings with the Tunesian Jews, and, during a period of several ages, they count but four intermarriages—in an event of this nature taking place, the party is excluded from their synagogues, and considered as one who has degraded himself.—They have also a separate market. Corporal punishments seldom occur, as is daily the case with the Tunesian Jews. Theirs are generally of a pecuniary nature.

The second class, or the Tunesian Jews, amount to about 11300; these, like those of Algiers, carry on various trades: among them also persons of property are educated in some profession, of which they may avail themselves in case of need, for under a government similar to that of Barbary, where the Jews are treated with little respect, a respectable individual may be in a moment reduced to nothing, and have no means of support but those afforded him by his industry.

The Jews of this kingdom are much given to wine, and the greater part have two wives, and what is still worse, without the means of maintaining them, so that generally they are very poor; many families live under the same roof, they are very dirty, pusillanimous, and perfidious. They have in Tunis, six synagogues, with a representative and six assistants, who have the power of imprisoning and punishing. The rabbies are under the representative or Meedam, who is elected by the government. But as a friend of mine here, Mr. ———, a Jew himself, informed me, every thing is modelled by the rabbins; they interpret every thing according to their own fantastical notions, and sometimes are guilty of the most atrocious cruelties. I remember a fact related to me by the above mentioned Mr. ——— which took place in the month of August, 1816. A Tunesian Jew had a criminal intercourse with a widow; the consequence was pregnancy. The neighbors apprized of the circumstance, immediately informed the Meedam; she was arrested, and a council of rabbins assembled: these executed the functions of so many inquisitors; they promised her liberty and impunity if she would confess with whom she had criminal intercourse, with which she was compelled by treaty to comply. The unhappy man was immediately arrested, and received 1000 *colpi di bastone* or bastinadoes, of which he died two days after. To the woman, notwithstanding the promise of pardon, to reconcile her, they said, to heaven, they gave her on account of her pregnancy only 400 bastinadoes. It happened to be about the time of sowing, and it had not rained for forty days, so that they anticipated a bad harvest and consequent scarcity. The rabbins, those interpreters of the divine will, assembled in council, and decreed seriously that the scarcity of the gift of rain proceeded from the frequent adulteries committed amongst them, and the little care taken to prevent so great an evil. Spies were immediately set to work, and in a few days about twenty persons were arrested and severely bastinadoed. The rain appeared a short time after, and the rabbins' judgment passed as infallible. So in barbarous countries, prejudices and superstition do rise up, and the most natural phenomena give way to their increase. We are assured that the Tunesian Jews are possessed of considerable talent, and in a state of superior cultivation to those of other parts of Barbary. Mr. ——— certifies, that "they are more attached to Christians, and if cultivated and encouraged many would embrace the Christian faith."

In the time of war, when Tunis was the chief mart in Africa, and the depositum of all French manufactures, the Jews improved so much, and went so forward in knowledge that, many of them (is a fact well known) were baptized and converted to the Christian religion, and the most striking was, that the best number of them were of the female sex.

By the first opportunity direct to England, I will send to the Society a Hebrew Bible as it is used in all these our parts, without opposition from all these Jews, and read in their synagogues. It is printed in Tuscany, and from there circulated to all other countries.

I rejoice very much that this your benevolent Society, by the providence of God, is now prospering again, and extricated from those tremendous difficulties, which seemed would be insurmountable against it. And I am much pleased to hear of your sending abroad on the continent, pious persons to preach the blessed name of our Savior amongst the Jews. I hope things will go so far increasing with you, that you may be able in time to send some of your members in these our parts for the Jews of Jerusalem, Egypt, and Greece, where the members of this abandoned people are in the most considerable number, and indeed in the

most depressed state of mind. I take the liberty by the present to introduce to your Society, my brother, Joseph Naudi, who is now in England for the purpose of looking for some time after the plans of the British and Foreign School Society, that in future we shall be able to erect similar institutions, the thing most wanted in these our parts. You will oblige me therefore, if you will take him among the members of the School Society. Excuse me, my dear friend, for my bad English writing, as at present I have very little communication with English people. Here we are going on very well with our Bible Society, and happened to distribute the holy writing among far and most different nations. The Hebrew New Testament sent us by the British and Foreign Bible Society, did not fail to circulate with good success among the people for whom it was destined; particularly in Egypt and grand Cairo. I remain, &c. **CLEARDO NAUDI.**

To the Rev. C. S. Hawtrey.

From the (Church) Missionary Register.

MR. BOWLEY, from whose Journal the following paragraphs are extracted, is stationed at *Chunar*, a town on the Ganges, a few miles above Benares. From the Reports of his proceedings it appears, that "he has been unwearied in his affectionate and intelligent instruction of his countrymen."

Hindoo Delusions.

EARLY one morning, a blacksmith made his appearance under a banian tree, pretending that he was inspired by the goddess *dabee*. I accompanied several others to the spot; and found a great crowd round the man, with a bramhun laying incense before him. On my speaking a few words, the bramhun and others began to speak highly in his praise. I told them that several of them seemed to have combined together; and to have contrived this scheme to deceive the people, in order to extort money from them; and that if the pretender was found out in it, he would be put into the stocks. On hearing this, the man ceased from shaking his hands and moving his head. The officiating bramhun tried to keep up his spirits, but without effect. He said, aloud, that the goddess was departed. This caused a laugh among the crowd, and they acknowledged that it was no more than I had said. Within the last month, several people of this description have pretended to be inspired by the goddess; and have drawn hundreds and thousands to worship, and make oblations to them: and what is more strange, the pretenders have been of the meanest castes. The most notorious of all is a cotton carder, about eighteen miles from this place, in the hills; who has ten or a dozen officiating bramhuns. Many hundreds, especially women, go daily from *Chunar*, with offerings.

My copyist was met by a devotee; who on observing him pass without paying the customary honor on such occasions, accosted him thus; "Pray dont you know who I am?" "Yes: Muha Raj [Great Prince, or Sir], I know you are such an one."—"Pray," said the other, "don't you see my badge?" "Yes, Sir: I see you have ropes," meaning his jetted hair, "about your head; and blacking," meaning the ashes "on your face." This fired the devotee, who said, "I shall consume you in an instant: don't you know to whom you are talking?" He said that he should be destroyed during the night; when his disciples prostrated themselves at his feet, entreating him to forbear his wrath, and to compassionate the man.

One day, a "Mounto," or Taciturnity devotee, who had made a vow not to speak, having his left hand stretched above his head, came to my house. He made signs, in reply to whatever questions were put to him. Seeing him little concerned for his soul, I told him, that, by such penance, he was only tormenting himself before the time; and that he would nevertheless have to answer for his sins; and that, by such acts, he would be found the greater sinner, as his conduct indicated that God was an austere master, and delighted in the afflictions of his creatures. But the poor man seemed quite unconcerned. He, no doubt, makes out a sufficient livelihood by this scheme. I seldom or ever meet an ascetic who

is really sincere in his profession; but on the contrary, the general run of this class of people, seem all for the belly, as if there were nothing beyond this life.

Favorable Indications among the Natives.

In the midst of the superstition and indifference and enmity of the natives, others manifest a disposition which is highly encouraging.

In one of Mr. Bowley's excursions, he says on his arrival at Sydpore—

At this place I was recompensed for all the opposition which I had met with heretofore. Hindoos and Mussulmauns kept visiting me till ten o'clock at night, hearing me read the Psalms, the Romans, and the Hindee Tracts.

At first, the head Mussulmaun, with a sneer, said that he wanted the "Tootenam" (a book of amusement), and not the Gospels. I told him that I had none but the Word of God to distribute. On hearing some portions of it, all present became serious, and earnestly begged for copies. I gave away all my books. Several Hindoos were compelled to go away without any. One of them was so eager for them, that he sent a man with me twenty miles, to procure for him a Tract and a Gospel. This man said, "Sir, the next time that you come this way, I shall not permit you to put up in a sorry inn; but you must come to my house." Oh, how I felt animated at this place! I could with great pleasure retrace my steps, and visit the villages on both sides of the Ganges.

On another occasion he writes—

Early this morning I went to the Pilgrims' Resort—saw four devotees—had arguments with their Gooroo, or spiritual guide, who was an intelligent and free-spoken man. He would not admit that all mankind are sinners. I drew out a Hindee Catechism; and he and his disciples seated themselves about me. On coming to the declaration, that the whole sinful race of Adam were, for their transgression, cast out of God's presence, the tears dropped very freely from the Gooroo's eyes; and he acknowledged that this actually was the state of all mankind. He promised to come to my house, to hear more of these things.

My pundit has had some conversation with several bramhuns and others, on Hindoo idolatry and the Christian religion; and remarked, that the people begin to open their minds on the folly of image worship. One man told him, that he had been fifteen years making clay images of *Siva* daily, and worshipped him; but really found no benefit from it, but grew rather worse, as he could not keep his thoughts collected. This he has done, in hopes that the god would appear to him, in a dream, or otherwise.

The native Christians, however, afford Mr. Bowley more pleasure than he derives, as yet, from the state of the heathen.

The very great encouragement (he says) which it pleases God to vouchsafe me, through the full congregations, together with their attentiveness, should not be wholly omitted: and though I cannot but lament the little that is apparently done among others, yet I am constrained to be thankful for what the Lord hath wrought among the native Christians.

Of three native Christian women, who visited him, he writes—

One said that she had obtained four months' leave from her husband, at Buxar, to reside at Chunar: but was afraid that she should not get through St. Matthew's Gospel in that time; and had it in contemplation to have her leave extended two months longer. She is now reading the twelfth chapter.

Another said, "Chunar is not at all as it used to be:—formerly, the native, as well as the European Christians, spent their time in dissipation and folly."

The third said that she was formerly a Roman Catholic, and used to attend the Portuguese Church; but that, seeing the native Christians take two directions to Church on a Sunday, she inquired the meaning of it. One, who attends here, told her, "O sister, if you will but attend our Church, you will have your heart laid open to you from the Word of God, and you will understand every thing that is said." This excited a great desire in her to attend; but she found many obstacles from the people of her own profession." Her desires however increasing, she requested one to give her a call at Church-time. She attended; and was soon convinced, that she had, all her life-time, been like a dried stock, to use her own expression, fit only for the fire: but God, in great mercy, was gracious to her, in granting her to hear of his infinite love toward perishing sinners.

Before this she knew the names of the different Saints, but little or nothing of the dying love of Christ.

After family prayer they left us. These three are shining lights in the midst of their benighted neighbors.

Baptism of a Bramhun and a Moonshee.

Ram Narain, a bramhun, assisted Mr. Bowley in revising the translation of the Gospels into Hindee. New wonders began to unfold themselves to him, every time that he read.

First, the tilock, or bramhunal distinctive mark on his forehead, was obliterated. Then he began to join in the family worship. At length, he went and sat among the Christians at Church, took off his turban, and knelt down with them.

In Mr. Bowley's walks about Chunar for conversation with the people, Ram Narain kept close by his side. One asked him whether he believed in the Christian religion. He replied—

I do not only believe in it, but have embraced it. I have traversed all Hindoostan; but never heard such wonders, and verily believe Christ to be the only Savior.

His mother falling sick, he instructed her, with great earnestness and attention, in the doctrine of Christ, and became himself the instrument of bringing her to the knowledge of the Savior. She died, about a month afterward, in the full hope of the Gospel; having been admitted, by baptism, into the Christian Church. During his visits, his dying mother earnestly counselled him to separate himself from the Hindoos without delay.

A few days before his mother died, one brought him a "seedha," or day's provision undressed, which he refused, saying that it was wrong to accept it.—"You are not become a Christian yet: besides your employer will not see you, nor hear of it—" "Yes," said he, "Jesus Christ, who is omnipresent, will see it."

He confessed to Mr. Bowley, that, for the first month or two after his coming to Chunar, he could not endure the doctrines of the Gospel; till, one day, hearing him speak on the subject of the woman of Canaan, he felt the force of what was said, especially on her being content to be esteemed as a "dog," rather than depart without obtaining her prayer. From this time, he began to consider that we are truly in a wretched condition; and determined to devote himself in the same manner to Christ.

Moonee Ulee, was a moonshee, from Delhi, who came to Mr. Corrie, at Benares, for instruction. He visited Chunar, from Benares; and read the New Testament with Mr. Bowley and Ram Narain.

Mr. Corrie coming over from Benares to Chunar, to baptize Ram Narain and Moonee Ulee, the following impressive scene took place on the 2d of July:—

At ten all the native Christians assembled, with a crowd of Hindoos and Mussulmauns; it being understood that two natives were to be baptized. Numbers stood without, for want of room. After the regular service, and an address by me from Isaiah lii, 14, 15, Ram Narain and the moonshee came forward.

The bramhun thus addressed the hearers:—"Behold! I declare before all, and let Hindoos and Mussulmauns pay attention to my words, I have been on a pilgrimage to Jugger-nauth, to Dwarka-nauth, to Budee-nauth, and to the different Teruths (or pilgrimages;) but, in all my travels, I found not the true way of salvation, till I came to this place, and heard the Gospel; which, by God's grace, has convinced me that this is the only way to happiness: and I truly believe and declare, before Hindoos and Mussulmauns, that if they do not embrace the Gospel, the wrath of God will abide upon them, and they shall be cast into hell." On saying this, he drew out his bramhunal thread, and broke it asunder before the people, saying, "Behold here the sign of my delusion!"—and then delivered it to Mr. Corrie.

After him, Moonee Ulee, the moonshee, thus addressed the people:—"Attend, brethren, and hearken unto me. I was a Mussulmaun; and had spent much of my time in the company of learned men of the same profession. I have studied the meaning of the Koran, and I have paid adoration at the tombs of peers (saints, or spiritual guides.) In those days, whenever I saw a Christian, my spirit was

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stirred up within me to slay him: but, on hearing the Holy Gospels, light has sprung up in my mind, which has increased; and I have been more confirmed in this faith, since I saw the Pentateuch and Psalms. To receive Christian baptism I have come from Delhi. My mind has, moreover, been strengthened and established, by the instructions which I have received from the Rev. Mr. Corrie; and now, before all my brethren present, I embrace this true way of salvation."

After this, Mr. Corrie addressed the people from Matt. xxviii, 19; and then baptized the two candidates—The bramhun, by the name of Keroul Messeeh, "Only Christ;" and the Mussulmaun, by that of Moonef Messeeh, "Eminent Christ."

The baptism of these natives, particularly that of the bramhun, was much noticed in Chunar. Mr. Bowley writes—

A Mahratta bramhun, on beholding Keroul Messeeh, knowing that he had become a Christian, expressed much grief: alledging that he was the very image of the gods; and how could he think of abandoning himself as he had done? He replied, "You may say as you please, yet without Christ there is no salvation."

OBITUARY

OF A NATIVE FEMALE CONVERT AT CHUNAR, WHO DIED JUNE 26, 1818.

IN the foregoing article from the *Missionary Register* for March, mention was made of the Bramhun's Mother. From the same journal of Mr. W. Bowley, the Editors of the *Missionary Register* have extracted the following article, which appears in their number for June.

RAM NARAIN was himself beginning to discover the truth and importance of the Scriptures, when the illness of his mother awakened in him a deep concern for her salvation. On the 28th of May Mr. Bowley writes—

"Ram Narain's mother being very ill, he spoke to her of salvation by faith in the sufferings and death of Christ, as being the only true way to happiness; and said, that she seemed much affected, and lamented that she had not heard of this before she came to her death bed. She believed what he said, but now wished to know if she should be accepted; and desired him to ask me. I told him, that, though she had heard of the Savior but at the eleventh hour, yet if she was made willing to renounce every other confidence, and simply trust in Christ as the only Savior of sinners, and cried to him earnestly for pardon and the grace of the Holy Spirit, I made no doubt but she would be accepted. He further said, that, while he was conversing with her, other heathen women came troubling her about idolatry; but that she desired them to desist."

His efforts to benefit her were not in vain; while they were doubtless rendered a means of his own increasing convictions. "Ram Narain," Mr. Bowley writes on the 2d of June, "spoke to Mr. Corrie respecting his mother. Having read and spoke to her much of Christ, her whole mind seemed fixed upon Him, and she is continually crying to Him for the salvation of her soul. Several Hindoo women still come to persuade her against this strange way, but she desires them to be gone."

On the following day Mr. Bowley says—"By Mr. Corrie's directions, I visited Ram Narain's mother. I asked her what was her hope of salvation. She replied, without hesitation, that it was in Christ alone; and that, ever since she heard of Him as being the Savior of sinners, her mind was fixed upon Him continually."

A few days afterward the bramhun told Mr. Bowley that his mother was much in tears, under an anxiety for the salvation of her soul. She wished to be admitted into the Christian Church by baptism; and he himself was ready to join her, in receiving that solemn ordinance.

On the 11th of June Mr. Bowley writes—"Ram Narain, apprehending his mother's death near at hand, begged me to admit her into the Christian Church without any further delay. I went over, with a Christian friend, to see her; and found her, apparently, but a few hours for this world. On questioning her whether she thought on Jesus Christ, she replied—"Yes! I continually think on

the Son of God; and entreated me to bring her away from among her heathen neighbors. She said she felt great difficulty in speaking, but did not forget the Savior."

This request was immediately complied with; and she gave the most satisfactory evidence of the influence of Divine Grace on her mind. Mr. Bowley proceeds—

"She was accordingly brought to the evening Hindoostanee worship, by four men, on a bedstead. On questioning her respecting her faith, she replied, with great freedom, 'It is on Jesus Christ alone, ever since I heard of Him from my son. I formerly was a worshipper of Krishna, and of Ram, and of the Gunga (Ganges,) and of others; but I never attained to my object: and now I believe that Christ alone can save me.'—'Do you wish to be admitted into Christ's Church by baptism, according to his command?' 'I do.' The women then sang a hymn, and I prayed. She was again asked, in the presence of the native Christians, whether she believed in the Holy Trinity; Father, Son, and Holy Ghost. She answered, 'I do.'—'Have you no confidence in the gods whom you worshipped all your days?' 'I have none whatever: nevertheless, if the Lord spares me, I intend to wash in the Gunga.'—'Do you think there is any virtue in the waters of the Gunga?' 'No, I do not. I only mean to bathe in it, as in any other water.'—'Do you seriously wish to be initiated into the Christian Church?' 'I do.'

"Her son spoke to her of being buried after death: she said, 'Ram Narain, you should have told me of this before: nevertheless, I am resigned, if it be the Christian custom.'

"Thus she went on, in the presence of the native Christians, and four or five Hindoos; speaking quite freely, though she was mere skin and bone, and apparently not likely to survive the night. After hearing her answers, and fearing lest death should overtake her before Mr. Corrie came hither again, I deemed it my duty to baptize her, according to his request that I would if I should find it indispensably necessary.

"She was then taken home to a Christian friend's. On requesting some water, the Christian women brought her some. At first, she hesitated to receive it from them; but, on their telling her that there was no distinction among Christians, she took and drank it. She then told her son to remember, when we travelled together, we put up at inns: so this world was an inn, wherein we must not seek for rest; 'therefore,' said she, 'come out from among the Hindoos' and stay not with them any longer.' He, smiling, said—'Look! now she has become my teacher.'

"Thus was this bramhune the first heathen admitted into the Christian Church at this place. May the Lord be her *wisdom, righteousness, sanctification, and redemption*; and may He incline the hearts of many to give themselves up unto Him! Amen. Amen."

The day after her baptism he adds—"One Hindoo observed to-day, that it must have been great grace that has prevailed on the bramhune to renounce all the gods of her forefathers at such a crisis as this, seeing that she would leave a disgrace on her friends after her death; and that worldly motives could not be the cause of it, seeing that she was not apparently likely to live many hours.

"This morning the Christians who attend upon her were much pleased to find her so fearful of sin: for when food was brought her, she inquired particularly whether it would not be wrong to receive it; but, after a few words of explanation, she submitted and received it."

In this manner light broke in upon her; and she was enabled, on the borders of the grave, to abandon, on the full conviction of her mind, the prejudices and habits of thinking in which she had been all her life nurtured.

On the 18th of June, a week after her baptism, in conversing with her son, she "told him," says Mr. Bowley, "that she had more experience of the world than he had, and that he knew she had been devout according to the Hindoo religion; but acknowledged that she never found peace before, and that the Christian was the only true religion; and advised him to separate himself from the Hindoos as soon as possible, and afterward to write to his father at Benares. She said, that she found herself getting better; and hoped to serve Christ, for some time upon earth, yet."

In this hope, however, she was disappointed: as eight days after this, on the 26th of June, she breathed her last; and passed to her eternal rest in the presence of her Savior, without a struggle or a groan.

The necessity of a speedy administration of baptism to this dying convert appears to have prevented Ram Narain from receiving the ordinance, as he had intended, with his mother: but a few days after her death, on the 3d of July, as we have before stated, he received baptism, in company with another native. May the grace of God rest on him, and render him, what his new name reports—dependent on Christ, and devoted to His glory!

TWENTIETH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

THE annual Sermon was preached at St. Bride's Church, Fleet-Street, on Monday evening, the 1st of May, by the Rev. Benjamin Williams Mathias, M. A. from Mal. i, 11.

At twelve o'clock, on Tuesday, May the 2d, the chair was taken at the annual meeting, at Free-Masons' Hall, by the President, Lord Gambier.

In opening the meeting, the noble President adverted, with much Christian feeling to the deplorable condition of the human race, scarcely an eighth part of which had yet received the light of the Gospel. He rejoiced, however, that we live in glorious days: for, within the last ten or fifteen years, greater exertions had been made, by means of Bible and Missionary Institutions, to extend the boundaries of Christ's kingdom, than had perhaps been before made for as many centuries.

A letter was read from the Lord Bishop of Norwich, expressive of cordial attachment to the Society and its object; and excusing his Lordship's absence from public meetings, on account of his increasing years.

The report presented an outline only of the proceedings of the year, the details being unavoidably reserved for the press.

It appeared from this document, that the receipts of the twentieth year had exceeded those of the nineteenth by 2,000*l.*, and had amounted to 30,000*l.* and the expenditure to 31,000*l.* The Bristol Association had contributed 1755*l.* 7*s.* 4*d.*; and the Hibernian Auxiliary, 1800*l.* Of this last Institution, the Lord Bishop of Kildare had become a Vice-President, and had declared himself its cordial friend.

From the address of the Bishop of Gloucester, we extract the following passage:—

My Lord—In rising to move that the report be received and printed, I cannot but feel that I should much impair the interest which it has excited, by any lengthened observations of my own; conscious as I am, that a very large proportion of the audience around me have hearts accustomed to rejoice at missionary exertions, and which beat high with the hope of rescuing the captives of Satan, and extending the triumphs of their Redeemer. I shall therefore confine myself to one or two observations, which have struck me on hearing the report that has just been read.

During a year of unexampled pressure and distress, and in which also a Society of similar designs and views has collected such noble contributions, our revenue has increased in no inconsiderable degree, and has surpassed that of any former year. Is not here ample cause for placing still more implicit dependence on the same gracious Being who has thus provided for us?—and for exerting ourselves still more earnestly in the glorious cause in which we are engaged?

On hearing the Report, and meditating upon it, my eye has glanced from shore to shore, through India, the islands of the Mediterranean, and from the Western coast of Africa to the West Indies and New Zealand. On the coasts of India we see the temple of Idolatry beginning to totter to its base; and the rising of a College, destined, I have no doubt, to prove a main support of missionary exertions.

But the eye of the Christian may fix itself, with peculiar pleasure, on the state of the negroes in Sierra Leone. Discouragements and difficulties had attended the Society's exertions, in this first scene of its labors; but now we behold the

first-fruits of these labors hastening to maturity; and that new creation, described in the Scriptures, beginning to unfold itself in all its beauty. We see communities of negroes, rescued from slavery and sin, uniting together in harmony, peace, and love; exhibiting all the virtues of a sober, righteous, and godly life. Well may we say, *Happy is the people that is in such a case!* Happy the minister who has thus seen the fruits of his labor! Happy the three years which have produced and witnessed such a change! Would to God, that in every triennial visitation of my own Diocese, I could witness such improvement! Well then may each of us exclaim, "If such be the fruit of missionary exertions, I will persevere in spite of every opposition and difficulty: God will accomplish his own work, in his own way—the Lord will hasten it in his time."

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

from August 20th, to 31st.*

	Total.
<i>Albany, N. Y.</i> A weekly association of young ladies, for ed. two orphan boys in Ceylon, to be named JOHN CHESTER, and ARTHUR STANSBURY, by Elsie L. Oakley, and Eunice Burbank, - - -	\$24 00
From another source, - - -	5 00
<i>Austinburgh, Ohio.</i> Part of a legacy left by a Mr. Austin of that place; by H. Hudson, Esq. - - -	107 00
<i>Bath, N. Y.</i> (Steuben Co.) Mrs. R. Pratt, for the miss. at Brainerd, by do. - - -	5 00
<i>Berlin, Vt.</i> Fem. For. Miss. Soc. by Betsey Hobart, Treas. - - -	12 37
<i>Berlin, Con.</i> (Worthington par.) Fem. Benev. Society, by Almira Barnes, remitted by H. Hudson, Esq. - - -	20 00
<i>Beverly, Ms.</i> Fem. Western Mission Society, by the Rev. D. Oliphant, † Soc. of Young Ladies in the third Congregational parish, for educating a child to be named DAVID OLIPHANT, - - -	112 00
<i>Blandford, Ms.</i> Avails of a string of gold beads contributed, by Mr. C. Byington, - - -	12 00
<i>Boston</i> Foreign Mission Society, - - -	3 80
A friend of missions, - - -	235 29
<i>Brentwood, N. H.</i> Fem. Cent Society, by the Rev. Chester Colton, for missions in India, - - -	1 00
<i>Brunswick, Me.</i> Fem. Juvenile Benevolent Society, for educating an Indian youth at Elliot or Brainerd, to be called JESSE APPLETON, by Narcissa Stone, - - -	16 51
<i>Conhocton, N. Y.</i> Fem. Bible and Mite Society, by Jerusha Slack, Treas. - - -	18 00
<i>Durham, Con.</i> By H. Hudson, Esq. from the following sources, viz. Female Benevolent Society, - - -	9 00
Job Merwin, Esq. \$5; Mr. Samuel Hall, \$6, - - -	\$6 50
Dea. Dan Parmelee, Widow Phebe Parmelee, Miss P. Parmelee, Dea. Abner Newton, \$1, each, - - -	11 00
Two ladies 50 cts. each, - - -	4 00
Heathen School Society, by Dea. T. Stone, - - -	1 00—22 50
<i>East-Windsor, Con.</i> (N. parish.) Fem. Benev. Soc. by the Rev. S. Bartlett, - - -	21 62
Men's Benevolent Society, - - -	80 87
Phebe Barber, \$1; a friend to the souls of the heathen, \$1, - - -	35 57
Contribution of the friends of missions, in the N. society, - - -	105 44
<i>Farmington, Con.</i> Young Men's Soc. for educating heathen youth, for the school at Brainerd, by H. Hudson, Esq. - - -	15 25
<i>Haddam, Con.</i> Fem. Mis. Soc. by Lydia Walkley, Treas. remitted by H. Hudson, Esq. - - -	2 00
<i>Hadlyme, Con.</i> Monthly Concert of prayer, by the Rev. Dr. Chapin, - - -	14 38
<i>Hartland, Con.</i> (W. parish.) Fem. Charit. Soc. by Laura Ensign, Treas. remitted by H. Hudson, Esq. - - -	22 00
<i>Hillsboro' Co. N. Y.</i> Bible and Charitable Soc. by R. Boylston, Treas. viz. Annual Subscribers, - - -	78 50
A friend in Amherst, - - -	44 00
Susan Claggett, - - -	93 50
Three persons, - - -	2 73
Jeremiah Gooden of Milford, - - -	15 62
	59 12

* As the Annual accounts of the Board are closed on the 31st of August, it is necessary, in order to show the amount of donations within the year, to publish those for the month under two separate alphabetical lists.

† Of this sum \$22 were a donation from a Juvenile Society in Charleston, S. Carolina.

		Total
Children in Susan Claggett's school in Milford, for the school at Brainerd,	1 25	
Fem. Char. Soc. of Wilton,	12 08—28 40	185 98
Keene, N. H. Month. Con. by the Rev. Z. S. Barstow, for schools at Elliot and Brainerd,	21 37	162 90
Lawsville, Pen. Fem. Cent Soc. by H. Hudson,	4 12	9 33
Lee, Ms. Stephen Bradley, Jesse Bradley, John Munson, Dea. David Ingersoll, Sylvanus Dimmick, Lemuel Bassett, Jethro Thatcher, Timothy Thatcher, Joseph Bradley, \$1, each,	9 00	
Gen. Joseph Whiton,	2 00	
Isaac Ball,	50	
Marblehead, Ms. Mon. Conc. in the Rev. Samuel Dana's parish,	6 00	61 00
Medina, O. Mr. Isaac Barnes, for Sand. Isl. Mission,	2 10	
Meredith, N. H. Dr. John Sanborn, by the Rev. Dr. Worcester,	1 00	
Middlebury, Ver. Students in M. College, for SOLOMON METCALF ALLEN, by Mr. J. Kimball,	20 00	83 00
Middletown, Con. (Upper Houses.) By the Rev. D. Smith, Young Men's Soc. for educating heathen children,	25 50	51 00
Mary Evarts, \$5; Isaac Sage, \$3,	8 00	
John S. Towner,	2 00	
Huldah Foster, Abigail M'Kee, Sally Savage, Lucy Savage, Samuel S. Norton, \$1, each,	5 00	
Ira Hutchinson,	50	
Norway, Me. Two young ladies, the avails of their labor on the afternoon of the first Monday in the month, for the mission to Jerusalem, by Mercy A. Whitman,	4 00	
A charity box kept in a parlor, by do.	2 50—6 50	
Philadelphia, Fem. Mis. Soc. in the 1st Presbyterian church of the Northern Liberties, for educating a child at Elliot to be called JAMES PATTERSON, by Sarah Jewell, Treas.	30 00	150 00
Mr. William Thatcher, \$15; and Sarah Jewell, \$15; for an Indian boy at Elliot, to be called ROBERT THATCHER,	30 00	
Prattsburg, N. Y. Benjamin Bridges, 3d semi-an. payment for JONATHAN EDWARDS BRIDGES,	6 00	
Elam Bridges, 3d. semi-an. payment for EDWARD WARREN BRIDGES,	6 00	
Two female friends of missions, \$1, each,	2 00	
A widow's mite,	1 00	
Rupert, Ver. Fem. Cent Soc. by the Rev. Amos Bingham,	11 58	65 61
Monthly Concert,	3 91	35 31
Charity box,	37	
Salem, Ms. Amount of two quarterly collections in the Tabernacle church, by the Rev. Dr. Worcester,	35 82	
United Mon. concert of the Tabernacle, South, and Branch, churches,	42 26	126 00
A female friend through the hands of Mrs. H. Brown,	1 00	
Fem. Assoc. for educating heathen chil. for BROWN EMERSON, and ELIAS CORNELIUS, by Ann Baker, remitted by the Rev. Dr. Worcester,	38 47	162 47
Savannah, Geo. From benevolent persons, chiefly females, for the support of a hospital at Tillipally;—remitted to the Rev. Dr. Worcester, by George W. Coe, Esq.	100 00	
Scarborough, Me. Fem. Cent Soc. by Mary F. Tilton, Treas.	15 00	118 00
Sharon, O. Monthly concert,	2 00	20 75
Charity box by Miss F. Loomis, for educating heathen youth,	1 35	
A friend of missions by do.	1 65	
Sheffield, Ms. By Mr. Byington, viz. Mrs. E. L.,	5 00	
Miss E. D., \$1 50; Mrs. W. Chester, \$1,	2 50	
Shoreham, Ver. Fem. Cent Soc. by Lydia Bell, Treas. remitted by the Rev. T. A. Merrill,	20 00	176 72
South Salem, N. Y. Fem. Char. Society,	15 50	94 50
Molly Mead, for the For. Mission School,	2 00	
Joseph Gilbert,	5 00	
Springfield, N. Jer. Soc. for educating heathen children, by D. S. Briant, Treasurer, for JAMES W. TUCKER, a semi-an. payment,	15 00	64 25
Stockbridge, Ms. Eliphalet Whittlesey,	5 00	
George Whitney, Esq. \$2. Zebulon Stow, \$1,	3 00	
Tewksbury, Ms. Heathen's Friend Soc. for a child named JACOB COGIN in Mr. Winslow's family, Ceylon, by Hannah Brown, Secretary,	12 00	48 00
Townsend, Ms. Fem. Cent Soc. for Indians in N. America, by Betsey Boutell, Treasurer,	17 44	26 84
Turin, N. Y. Fem. Cent Soc. for the mission at Brainerd, by H. Hudson, Esq.	14 50	
Wallingford, Con. Mr. Caleb Atwater, by the Rev. Dr. Chapin,	100 00	
Titus Preston, for educating heathen youth in America,	1 00	

Dea. Joseph Atwater, by do.	2 00	Total.	
Several ladies in do. by do.	1 54		
Westminster, Ms. Contribution at Monthly concert, for the child named			
CYRUS MANN, by N. Whitney, 4th semi-an. payment,	15 00	60 00	
West-Stockbridge, Ms. A contribution held by the pastor of the church,			
Rev. Nathan Shaw,	24 67		
Abishai Lewis,	3 00		
Ashbel Cone, William Crocker, Dea. Benjamin Lewis, Nathaniel			
Steele, Epaphroditus Cone, Robbins Kellogg, Esq. \$2, each,	12 00		
Isaac Rees, Obadiah Ward, \$1, each,	2 00		
Wethersfield, Con. Part of a legacy of Elisabeth G. Talcott, paid by her			
Executor, Dea. T. Williams, to the Rev. Dr. Chapin,	200 00		
Brainerd Fem. Benev. Soc. Mrs. M. Francis, Treasurer; for the school			
at Brainerd, by do.	50 00	588 34	
Rocky Hill, A contribution by the Rev. Dr. Chapin,	28 50		
Windsor, Con. Young Ladies Soc. in aid of the For. Mis. School, Corn-			
wall, by Miss C. Selden, Treasurer,	20 71	122 71	
Wintonbury, Con. A friend of missions by the Rev. J. Bartlett,	4 50		
Worthington, parish, (See Berlin, Con.)			

Residence unknown.

Aug. 25. A friend to missions,	5 00
Amount of donations from Aug. 21 to 31 inclusive	\$1,833 90.

Donations received from Sept. 1st to 20th.

Arundel, Me. Mrs. Lord, \$10; A female friend, \$1 50, by Mr. W. Hooper,	11 50		
Ashby, Ms. Mon. Concert, for the Mission at Elliot, by Mr. Jonathan Blood,	3 50	39 00	
Athol, Ms. Fem. Cent Soc. for educating a female heathen child to be called MARY SWEETSER,—by Lucy Estabrook,	12 00		
A little child, to purchase a Testament for a heathen child,	40		
Belchertown, Ms. Young Men's Char. Soc. by Mr. Peregrine Dwight,	33 00	39 50	
Berwick, Me. By Mr. W. Hooper, Mrs. Lord, \$3; Mrs. Hayes, \$1 50; Mrs. Goodwin, 25 cts.	4 75		
Biddeford, Me. The following persons, by Mr. W. Hooper, viz.			
Mrs. S. Cleaves, \$5; Maj. Samuel Merrill, \$2,	7 00		
Capt. Moses Bradbury, \$1; Two persons, 50 cts. each, \$1,	2 00		
Two other persons, 30 and 13 cts.	43		
Boston, United Monthly Concert, for the Palestine mission,	48 80	1,249 63	
A lady, by Mr. S. P. Armstrong, for Sand. Isl. Mis.	2 00		
An unknown female, for the school-fund,	2 00		
Mr. Jones, by hand of Mr. W. Hooper,	3 00		
Boxborough, Ms. A friend of missions for the Sand. Isl. Mis.	3 00		
Braceville, Trumbull Co. O. Fem. Char. Soc. by the Rev. Jos. W. Curtis,	8 00		
Buckland, Ms. Fem. Soc. for aid of For. Mis. by the Rev. Josiah Spaulding,	12 00	34 00	
Bucksport, Me. Felicity Lodge, for translating, printing, and disseminating the Scriptures among heathen nations,—by the Rev. J. H. Ingraham,	23 00		
Cambridge, Ver. A contribution, at different times, by the Rev. Simeon Parmelee,	13 00		
A young lady, for American Indians,	1 00		
Concord, N. H. Mrs. S. Brown, by the Rev. J. H. Church,	2 00		
Gloucester, Ms. Fem. Mis. Cent Soc. by Elisabeth Stevens, Treasurer,	\$19 81		
viz. for For. Missions,	24 29		
— for missions on this continent,	5 93	50 03	235 03
— for the heathen school,			
Hampden County, Ms. For. Mis. Soc. by the Hon. George Bliss, Esq. Treasurer,	46 87	1,256 87	
Hanson, Ms. A widow's mite, by the Rev. Mr. Codman,	1 00		
Jerico, Ver. Contribution at a prayer meeting on the 4th of July; by Dr. W. G. Hooker,	6 41		
Keene, N. H. Monthly concert, by the Rev. Z. S. Barstow, for educating heathen children of American Indians,	7 31	170 21	
Kingston, Ms. Sacramental contribution of the Cong. church,	\$2 46		
Monthly concert of do.	2 60		
Mission box in a store, by Maj. G. Russell,	2 90	7 96	13 91
Marblehead, Ms. Mon. concert in the Rev. S. Dana's society,	5 00	66 00	

		Total.
Marlborough, N. H. United Soc. for heathen children in foreign countries,—by the Rev. Z. S. Barstow,	21 37	
Marlborough, Ms. Fem. Cent Soc.	7 72	
Middlebury, Ver. A friend of missions, for a female child to be educated in Ceylon, in the Rev. M. Winslow's family and named FANNY HALL,	12 00	
— for a boy to be educated in the same family and named FREDERIC HALL,	12 00	
New-London, Con. Fem. For. Mis. Soc. by the Rev. Abel Mc'Ewen,	48 00	603 93
New-Providence, N. Jer. Society of Young Men, by the Rev. Elias Riggs for the Choctaw mission,	12 00	
Northampton, Ms. Young females who meet for prayer; by Mr. E. S. Phelps,	1 50	
Norwich, Con. Cherokee Mission Society, by Mr. W. C. Gilman,	20 00	54 12
Pitch Landing, (Hertford, Co.) N. C. Dr. A. Bardwell, for W. Indians,	2 50	
Portland, Me. Mr. Southgate, by Mr. W. Hooper,	1 00	
Putney, Ver. Mrs. L. Smith, \$1; Benjamin Smith, Esq. \$3,	4 00	
Saco, Me. Fem. Education Soc. by Mr. W. Hooper,	\$25 97	
Individuals by do. viz. Mrs. H. Hartley,	3 00	
A female friend, \$2; Dan Chase, Mr. Shepley, \$1, each,	4 00	
Dr. Shannon,	1 00	
Betsey Thompson, Abigail Shannon, Huldah Stackpole, Mr. Nath. Seaman, 50 cts. each,	2 00	
Mary B. Shannon,	12	
Contributed at a prayer meeting,	4 23—40 32	
Templeton, Ms. Mrs. N. Sparhawk,	5 00	
Westford, Ver. Young Ladies Char. Soc. by the Rev. S. Parmelee,	8 33	35 41
Contribution of small children in a family school,	62	
Westminster, Ver. (E. parish.) Fem. Char. Soc. by the Rev. S. Sage,	10 43	
Wilmington, Ver. Mrs. A. Thompson, by the Rev. S. Sage,	5 00	
Windham County, Con. Char. Soc. by John H. Payson, Esq. Treas. viz.		
For. missions generally,	\$73 27	
Cherokee mission,	8 50	
For. Mis. School,	4 00	
Palestine mission,	5 00	
Translations,	1 00	
School fund,	50	
Fem. Char. Soc. in Pomfret,	19 25—111 52	243 77
Wrentham, Ms. (N. parish.) Female Education Soc. for a child in Ceylon to be named JOHN CLEVELAND, 1st payment,	12 00	
Amount of donations from Sept. 1st to 20th. \$652 27.		

Donations of Boxes of Clothing, &c.

From an assistant missionary toward the expenses of his outfit, on his departure for his station, articles purchased for cash at \$96 63.

From the Female Education Society of Saco, Me. articles valued at \$12 05. From other persons, principally ladies, of the same place, various articles worth \$11 12.

From ladies in Arundel, Me. articles of clothing; value \$8 50.

From two ladies in Biddeford, articles worth, \$2 37.

From two ladies in Berwick, do. value, \$1 49.

A box from Hebron, Con. containing articles of clothing, &c. contributed in Hebron, Gilead, (Society in Hebron) and Bolton, Con. forwarded by the Rev. A. Bassett to Mr. J. Sayre, New York: for the mission at Elliot.

A box presented by Mr. J. B. Lawrence of Salem, Ms. containing 17 suits of apparel for boys, and 34 other garments; the cost of which was in cash \$42 20.

A package from the Juvenile Charitable Society in Salem, containing frocks and other garments for female children: supposed value \$9.

A package, containing 6 gowns and other articles of wearing apparel for females, presented by the Young Ladies Benevolent Society of Hopkins Academy in Hadley, Ms. by Catharine A. Smith, Secretary.

A box of articles from Paxton, Ms. and the neighboring towns, by Dea. Henry Morse:—valued about \$140; for the mission at Brainerd.

A box from Concord, N. H. furnished by ladies of that place, for the Choctaw mission, containing three blankets, thirteen pair hose, fifty other garments, thirty four yards of cloth, and other smaller articles, by Mr. N. B. Fletcher.

A box of clothing from the Female Reading Society in the Rev. Leonard Withington's parish Newbury, Ms. containing one coat and two vests for teachers; blankets and various garments and other articles for the scholars, in the mission school at Brainerd; by Sophia Withington, Directress.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday May 3, 1820, was held at Free-Mason's Hall, London, the sixteenth anniversary of the *British and Foreign Bible Society*.

Lord Teignmouth, the President, on opening the meeting presented letters from the Archbishop of Tuam, the Bishop of Cloyne, the Bishop of Norwich, the Bishop of Durham, and from the Rt. Hon. Mr. Vansittart.

An Abstract of the Report was then read by the Rev. JOHN OWEN, assisted by the Rev. DANIEL WILSON; from which it appeared, that the issues of Bibles and Testaments within the year, have been 115,775 Bibles, 141,108 New Testaments; making a total, issued by the British and Foreign Bible Society, in somewhat less than fifteen years, of more than TWO MILLIONS FIVE HUNDRED AND FIFTY THOUSAND Bibles and Testaments.

The Cash Account appears to stand as follows:—

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Total Net Receipts	93,033	6	7
Which included—	<i>l.</i>	<i>s.</i>	<i>d.</i>
Contributions from Auxiliary Societies	51,129	6	3
Receipts for Bibles and Testaments, Reports, and Monthly Extracts	30,004	8	5
Total Net Payments	123,847	12	3

His Royal Highness the DUKE of GLOUCESTER, (on moving the adoption of the Report) addressed the meeting as follows:

"MY LORD,

"With your approbation, I rise to propose a resolution to this Meeting; and I trust, Gentlemen, that after the Report which has been read, the proposition I shall make will be received with your concurrence. It is truly gratifying to observe, that at every Anniversary the Report made to you is more and more favorable. When we look back to the period at which this Institution was first founded, and the difficulties it had to encounter, we perceive that it was like the seed cast into the earth; but now it is become a magnificent tree, which not only shelters our own country, but extends its branches over almost every part of the world. I know not which side of the picture most to admire, or which is most gratifying to contemplate. At home, wherever the Bible has been sent, wherever the Bible has been read, wherever the Bible has been received; there the crimes which have disgraced other parts of the country have been in a great measure prevented: and in foreign countries, where Great Britain has extended, I will not say her conquests, but her possessions, she is sending her Bible as the only source of comfort in this world, and the only guide to happiness in a better. If we look at our Eastern empire, where our noble Chairman has acted so distinguished a part, in which he has been followed by others who move in the same direction, there also you are fulfilling the instructions of our Savior. When I witness this respectable Meeting, when I reflect on the report which has just been read, and when I consider how large a portion of Europe, which was once in league against us, is now associated with us, and above all, when I consider the command of our Savior, I am persuaded it will be unnecessary for me to urge you to perseverance. You will, I am satisfied, feel as I do, that the Report we have just heard should be known, should be printed, should be read. I will therefore not trespass longer on your time; but propose, that the Report be received and printed under the direction of the Committee."

The motion was seconded by the Lord BISHOP of SALISBURY.

The EARL of HARROWBY, (on moving thanks to the President,)

"Gentlemen, if the motion which has been put into my hands had required to be supported by any arguments or any exertions of mine, I should certainly have declined the task of proposing it to you; but I have the satisfaction of thinking, that it is a motion on which it is impossible that there can exist the slightest difference of opinion, and in which not only every person who hears me must be inclined to join with the utmost cordiality of heart, but, if my voice could be heard in every part of Britain, in every part of Europe, in every part of the world, it would be received with equal cordiality and concurrence. I feel, however, some discouragement in addressing you on this occasion; for,

while I am aware of what is due to the person to whom we should return thanks, I feel on the other hand what is due to his feelings to whom it is my office to move such an acknowledgment: for did we not know before, (which certainly all of us did,) we should learn, from the Report we have just heard, to what an extent that name has gone—an extent to which probably the name of the proudest conqueror never reached; but with this distinction, (a distinction which must be felt by every heart,) that, unlike the name of these conquerors, wherever the name of your President has been known, it must have been blessed. Accustomed, as I have been, to scenes of argument, where every observation that is made calls up an opponent with an argument of an opposite tendency, I feel little equal to such a meeting as this: but it is with a feeling of the most gratifying nature, that I find there is one subject on which all may concur; that there is one point on which we may all assemble, and unite with heart and hand, and that a point not chosen for the purpose of fixing a lever to subvert or destroy the world, but a point on which the centre of the gravity of that world must rest: a point round which all its discordant elements may range themselves in harmony and peace. Having said so much I will only add my wishes and my prayers, that others, better able to do justice to such a subject than myself, may have many, many opportunities of returning thanks to your President on similar occasions."

LORD TEIGNMOUTH.

"Gentlemen, whatever anticipations we may have formed, of the progress of the great cause in which we are engaged, we have hitherto had the satisfaction to find them realized; and the facts which have this day been laid before us, have added to the numerous proofs of the happy effects of that impulse which has been imparted to the Christian world by the British and Foreign Bible Society.

"Never has the benign spirit of our holy religion appeared with a brighter or a more attractive lustre, since the Apostolic times, than in the zeal and efforts displayed, during the last sixteen years, for disseminating the records of divine truth and knowledge. The benefit of these exertions has already extended to millions, and, when we contemplate the vast machinery now in action for the unlimited diffusion of the Holy Scriptures, the energy which impels its movements, and the accession of power which it is constantly receiving, we cannot but indulge the exhilarating hope, 'that the Angel, having the everlasting Gospel to preach to them that are upon the earth,' has commenced his auspicious career. Even now, the light of divine revelation has dawned in the horizon of regions which it never before illuminated, and is again becoming visible in others in which it had suffered a disastrous eclipse.

"But while relying on the prophetic word, we rejoice in the anticipation of a period, however remote, when this glorious light shall shine in all the fulness of meridian splendor, diffusing life and joy to the remotest corners of the earth, we have the satisfactory assurance, that we are discharging a Christian duty of paramount obligation, comprehending in its object the glory of God and the salvation of man. It is our endeavor to raise our fellow-creatures, from that state of moral degradation and spiritual darkness, resulting from ignorance of the word of God, in which such numbers of them are still unhappily placed, by leading them to the pure inexhaustible fountain of heavenly wisdom, from which they may derive light and knowledge to guide them through the intricacies of their mortal pilgrimage, and the hope of everlasting bliss in the life to come: and imbibe that spirit of love which gives animation and warmth to the charities which constitute the ties and happiness of all human relations: and our satisfaction is enhanced by the confidence, that it is an undertaking in unison with the gracious purposes of a merciful God, who wills 'that all men should come to the knowledge of the truth,' and who, on opening the springs of eternal felicity proclaimed to the uttermost bounds of the earth—Let 'him that is athirst come, and whosoever will, let him take of the water of life freely.'

"This gracious invitation has been proclaimed to the world through the instrumentality of the Bible Institution; and the eagerness, delight, and gratitude, with which it has been accepted by thousands, authorize the pleasing conviction, that the water of life has not been distributed in vain. Indeed we have ample evidence to support this conviction. We have the testimony of those who have

penetrated the abodes of sorrow, disease, and crime, into which the word of God had been introduced, perhaps for the first time, by this, or a kindred Society, that they had the happiness to find in them many witnesses to its cheering and consoling efficacy.

"We have satisfactory information of its influences in promoting extensive moral reformation. We have Catholic attestation, that in schools of that communion 'a new spiritual life, a sense of, and taste for, religion, an aspiration after higher heavenly objects, had been excited in many youthful minds,' by the perusal of the New Testament, and that impressions had been made on them, which justify the most pleasing hopes with respect to future generations. And what is said of the inhabitants of one country, may, it is presumed, be applied to those of others:—'Fruits of piety and good works, the genuine produce of the seed of the divine word, are seen to adorn the lives and conversation of thousands.'

"In these testimonies, the Members and Friends of the Bible cause have ample remuneration for their exertions, as well as the most encouraging motives for perseverance in their work of benevolence. But I do not hesitate to say, in the pious and impressive language of a continental Bible Society—

"If among the thousands to whom the Bible is given, only one weary pilgrim of this earth should be refreshed—one sufferer relieved—one weak believer strengthened—one thoughtless sinner roused—one wanderer led back to the right way—one who has fallen raised up—one soul saved—who would not gladly co-operate in such a work, and cheerfully bestow his mite in its behalf?"

"Such are the feelings which have led to results of incalculable importance to the present welfare and eternal destinies of thousands: results, which, with our fellow laborers all over the world, we may contemplate with pure unmingled delight. They are, however, so far beyond the operation of any cause or agency merely human, that the glory of them from first to last must be ascribed to him alone, 'who is wonderful in counsel and excellent in working'—while it is our province to be grateful, to be humble, and to adore. By his special favor the Bible Institution has proved a blessing to mankind, and with the continuance of it, which it is our duty constantly and devoutly to implore, it will be hailed by future generations as one of the greatest blessings, next to that of divine Revelation itself, ever conferred on the human race.

"With this high estimate of the beneficial tendency and effects of our Institution, I cannot but connect that of the responsibility attached to the station which I have the honor to hold in it; and, under a deep state of humility suggested by this consideration, I return you my cordial thanks for the approbation which you have been pleased to express of my services.

"Permit me, before I conclude, to congratulate the Members of our Institution on the publication of the third volume of its history. It has a merit which few histories can claim, that of perfect authenticity; but in the presence of the author, I shall not say more than to express my sincere satisfaction, that the British and Foreign Bible Society has found an historian qualified in all respects to do justice to its excellence."

DEPARTURE OF THE ASSISTANT MISSIONARIES.

ON Wednesday the 13th of September, Messrs. John Smith, jun. Calvin Cushman and Elijah Bardwell, with their wives and children, all of Goshen, Mass. and Mr. William Hooper, of Saco, Maine, commenced their journey to join the missionary establishments in the Choctaw nation, as assistants in the great work of civilization and moral improvement. They will travel the whole way with waggons, through the states of New-York, Pennsylvania, Ohio, Kentucky and Tennessee, to Mississippi. They left the places of their residence to which they had been long and strongly attached, with cheerfulness and alacrity, and committed themselves and all their concerns to the disposal of the great Head of the church, in whose service they are employed, and to the promotion of whose glory they dedicate their all. In the early part of their journey, they take with them two well educated and capable young women, who will superintend schools, or some department of domestic economy, as shall be most conducive to the interests of the mission.